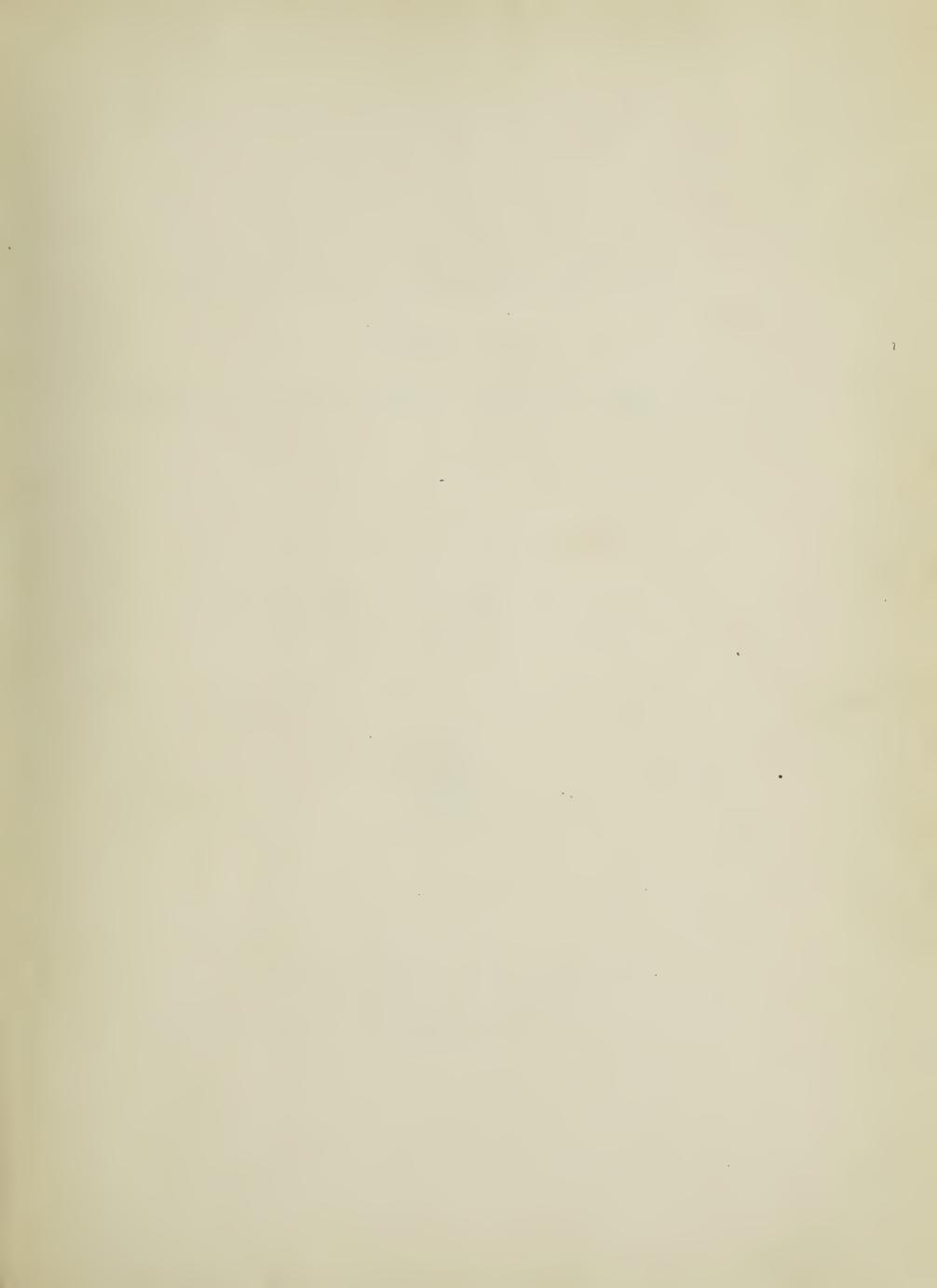
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## ARCHIVES FROM ERECH TIME OF NEBUCHADREZZAR AND NABONIDUS

BY

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Volume I

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#### PREFATORY NOTE.

It is a pleasure for me to write this prefatory note, first because Goucher College has a Babylonian collection of importance and is able to add this book to the sum of those which are making real for us today a very important period of ancient history; second, because I am grateful to the men who made it possible to secure the Goucher College Babylonian Collection and to give it to the public in this scholarly and attractive form.

Colleges of the size and equipment of Goucher do not ordinarily find themselves possessed of so valuable a collection of ancient records. There are but seven universities in the United States which own such collections, the more important being found at Yale, Pennsylvania, Harvard and Chicago. Only three colleges have similar collections: Goucher with almost 1,000 tablets, Smith with about 800, and Haverford with a smaller number. It is due to Professor Clay of Yale University that Goucher secured its collection. He brought the matter to the attention of Professor Dougherty, who communicated with me. I was desirous of securing a collection of Babylonian tablets for three reasons: because I was eager to have Goucher College take part in the furthering of the knowledge of ancient Babylonia and Assyria; because I appreciated keenly the ability of Professor Dougherty to deal with the tablets and wanted him to have an opportunity for further research work; and because of my personal interest, inasmuch as my graduate research lay in the Semitic field.

As usual, there were no funds available to buy the collection. My mind turned spontaneously to a friend of Goucher College whom I thought I could interest in the collection. He granted me an interview and in less than five minutes' time authorized me to proceed with the purchase and to charge the expense to him. It is needless to say that we appreciate his gift and are greatly indebted to him. I regret that he refuses to allow me to mention his name.

Others are far more capable than I am to judge of the value of this work which is now given to the public. Buttressed by the opinion of so eminent an authority as Professor Clay, however, and strengthened by the scholarly qualifications of Professor Dougherty, I am confident that this book will be an important supplement to the knowledge we now have of Babylonia and Assyria and particularly of that which comes from the archives of Erech in the time of Nebuchadrezzar and Nabonidus.

July 10, 1922.

WILLIAM W. GUTH.

### To

# PRESIDENT WILLIAM WESTLEY GUTH A.B., S.T.B., Ph.D., LL.D.

Whose Interest and Influence made possible the Goucher College Babylonian Collection



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### ABBREVIATIONS.

BA	Beiträge zur Assyriologie.
BE	Babylonian Expedition of the University of Pennsylvania.
BIN	Babylonian Inscriptions in the Collection of J. B. Nies.
Br	Brünnow A Classified List of all Simple and Compound Ideograph
BRM	Babylonian Records in the Library of J. P. Morgan.
BT	Strassmaier Babylonische Texte.
Cyr	Inschriften von Cyrus, BT Heft VIII.
GCBC	Goucher College Babylonian Collection.
GCCI	Goucher College Cuneiform Inscriptions.
HWB	Delitzsch Assyrisches Handwörterbuch.
M	Meissner Seltene Assyrische Ideogramme.
MA	Muss-Arnold A Concise Dictionary of the Assyrian Language.
Nbk	Inschriften von Nabuchodonozor, BT, Heft VII.
Nbn	Inschriften von Nabonidus, BT, Heft I—IV.
NKI	Langdon Die Neubabylonischen Königsinschriften.
OBW	Barton The Origin and Development of Babylonian Writing.
REN	Records from Erech, Time of Nabonidus, YBT Vol. VI.
SBD	The Shirkûtu of Babylonian Deities, YOR. Vol. V, Part 2.
SCWA	Ward The Seal Cylinders of Western Asia.
TNN	Tallqvist Neubabylonisches Namenbuch.
VS	Vorderasiatische Schriftdenkmüler.
YBT	Yale Oriental Series, Babylonian Texts.
YOR	Yale Oriental Series, Researches.
ZBAG	Ylvisaker, Zur Babylonischen und Assyrischen Grammatik.
ZK	Zeitschrift für Keilschriftforschung.



# ARCHIVES FROM ERECH TIME OF NEBUCHADREZZAR AND NABONIDUS



#### INTRODUCTION.

A little more than a century ago scholars were making their first attempts at the decipherment of the cuneiform language. The task was a difficult one and it was not until 1851 that the science was put on a firm basis by the initial achievement of Rawlinson. Today, as the result of many notable discoveries, the linguist and historian have at their disposal a veritable treasury of ancient literature retrieved from the mounds of Mesopotamia, once the seat of mighty empires and the home of cultured peoples.

This literature of a long past age consists of different kinds of inscriptions, each with its value in depicting the life of the period to which it belongs. Accounts of the campaigns of warlike kings, records of architectural work in the construction of palaces and temples, reports of astronomical observations, mathematical computations, bilingual dictionaries, hymns from temple liturgies, texts with formulæ for divination, mythological narratives, etc., prove the complexity of the society which they represent.

Assyriologists, however, have a rich field for study and investigation in another class of documents, the legal contracts, court records, official letters, and business inventories found in temple archives. The life of ancient Babylonia centered in the temple, which controlled the secular as well as the religious activities of the district over which it exercised jurisdiction. Naturally the main function of the temple was to perform ceremonies in honor of the gods, but it also served as a bank and court for the financial and legal affairs of the people. Careful records of all these dealings were kept by the temple authorities. Scribes skilled in the use of the stylus indented soft clay tablets with accurate accounts of transactions as soon as they were concluded. These tablets, some of them simply sun-dried, others baked in the fire, have been preserved for many centuries in the heaped ruins which now mark the sites of ancient centers of worship.

The finding of these documents followed by their decipherment has unfolded a fascinating story of a civilization which was at its height long before the beginning of our era. It is stimulating to the imagination to realize that we today

possess records of the intimate daily life of people who had highly advanced relations with one another thousands of years ago. Myth, legend, exaggeration, and misinformation find no place in these archives. Each tablet represents a definite transaction which took place at a certain time and place between individuals that are mentioned by name, the temple often being a party to the contract. Such an accumulation of records is of the highest value in the contributions it makes to our knowledge of the language, social relations, industries, commerce, law and religion of a race that once exerted a dominating influence upon the course of history.

While there is considerable Early Babylonian and some Assyrian literature of this type, most published texts belong to the Neo-Babylonian, Persian and Greek periods. The important European collections are found in the British Museum<sup>1</sup> and the Berlin Museum.<sup>2</sup> Among American institutions of learning numerous texts have been published by Pennsylvania University<sup>3</sup> and Yale University.<sup>4</sup> The collections of the late J. P. Morgan<sup>5</sup> and the late Dr. J. B. Nies<sup>6</sup> are now in the Yale Babylonian Museum, the former as a loan collection and the latter, with \$50,000 for its increase and publication, as a bequest by Dr. Nies.

In 1918 Goucher College was fortunate enough to secure, through the influence of President Guth, who is a specialist in Semitics, and the generosity of a donor, a valuable collection of nearly a thousand Babylonian tablets. The dealer from whom they were purchased at the recommendation of Professor A. T. Clay certified that they came from the mound of Warka, the site of the ancient city of Erech, and their contents prove the correctness of his assertion. All available evidence indicates the antiquity and importance of Erech<sup>7</sup> as a metropolis of southern Babylonia. Its great temple was Êanna, noted for the worship of Ishtar, the supreme goddess of the Babylonians and the Assyrians. Astarte, "the queen of heaven," whose worship by the Jews Jeremiah<sup>8</sup> so severely condemned, was the Phoenician counterpart of this Babylonian deity. She was represented by Aphrodite among the Greeks and by Venus among the Romans.

About ninety per cent of the documents in the Goucher College Babylonian Collection belong to the Neo-Babylonian and Persian periods. Mentioning the reign with the largest number of tablets first, and so on down to the reigns with

<sup>&</sup>lt;sup>1</sup> BT Heft I—XII. <sup>4</sup> YBT Vols. I, III, VI and VII.

<sup>&</sup>lt;sup>2</sup> VS Heft III—VI. <sup>5</sup> BRM Parts I and II.

<sup>&</sup>lt;sup>3</sup> BE Vols. VIII—X. <sup>6</sup> BIN Parts I and II.

<sup>&</sup>lt;sup>7</sup> Genesis 10:10. 8 Jeremiah 44.

the fewest number, the following reigns are represented: Nebuchadrezzar, Nabonidus, Nabopolassar, Cambyses, Amêl-Marduk, Darius, Cyrus, Neriglissar, Kandalanu and Barzîa. The dating of nearly three hundred tablets is not complete enough to determine the reigns, or years, to which they belong. However, their contents and style of writing prove that they belong to the late rather than the early Babylonian period. More than fifty records are in the Sumerian language and therefore belong to a very early period. Over a dozen are labels, known as bullæ, that were attached to sacks of grain, bundles of produce, etc., sent from one place to another.

The four hundred and twenty texts of this volume belong to the reigns of Nebuchadrezzar and Nabonidus, two hundred and sixty-two to the reign of Nebuchadrezzar (604—561 B. C.) and one hundred and fifty-eight to the reign of Nabonidus (555—538 B. C.). (Some authorities regard 539 B. C. as the concluding year of the reign of Nabonidus.) These two kings together reigned a total of sixty years of the eighty-seven years representing the Neo-Babylonian period, from the first year of Nabopolassar (625 B. C.) to the capture of Babylon by Cyrus (538 B. C.). If the time were reckoned from the capture of Nineveh by Nabopolassar (606 B. C.), the combined reigns of Nebuchadrezzar and Nabonidus would represent an even greater percentage.

The following tables show the distribution of the tablets throughout the reigns of the two kings. The only years missing in the reign of Nebuchadrezzar are the year of accession, the tenth and fifteenth. All the years of Nabonidus are represented except the fourteenth. While the exact date of thirty-four tablets cannot be determined, it is interesting to note how the tablets are grouped together in certain parts of the reigns. The catalogue gives a summary of the contents of all the tablets.

TIME OF NEBUCHADREZZAR.

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign <b>10</b>	Number of Tablets
Acc.	3	5 6	5 1	10	1
2	4	7	$\frac{1}{2}$	12	3
3	4	8	3	13	1
4	2	9	1 .	14	2

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
15	0	25	1	35	• 5
16	1	26	7	36	15
17	1	27	4	37	16
18	6	28	1	38	17
19	2	29	2	39	15
20	3	30	4	40	11
21	6	31	3	41	15
22	20	32	8	<b>4</b> 2	15
23	8	33	3	43	4
24	6	34	5	?	26

#### TIME OF NABONIDUS.

Year of Reign	Number of Tablets	Year of Reign	Number of Tablets	Year of Reign	Number of Tablets
Acc.	1	7	32	14	0
1	3	8	14	15	1
2	4	9	6	16	1
3	10	10	18	17	1
4	5	11	24	?	8
5	22	12	3		
6	3	13	2		

It is not necessary to give more than a brief description of the historical setting of these two kings. Nebuchadrezzar was the son of Nabopolassar, who with the help of the Medes captured the city of Nineveh in 606 B. C. and thus brought an end to the Assyrian empire. While still crown prince, Nebuchadrezzar led the Babylonian army that defeated the Egyptians at the battle of Carchemish in 605 B. C., which victory decided the fate of the Mediterranean countries formerly tributary to Assyria. After pursuing the Egyptians to the borders of their land, he hurried back on account of the death of his father. Immediately assuming the reins of government, he ruled with a strong hand for forty-three years. The royal inscriptions which belong to his reign deal mainly with building operations. In 586 B. C. he captured Jerusalem and caused the Jews to dwell as exiles in Babylonia.

After Nebuchadrezzar came the brief and unimportant reigns of Amêl-Marduk (Evil-Merodach), Neriglissar, and Lâbâshi-Marduk (Laborosoarchod). Nabonidus, the last of the Neo-Babylonian kings, was not of the royal line. The son of Nabû-balâṭsu-iqbi, he was chosen by the priests of Babylon as the occupant of the throne after the last three kings of the Nabopolassar dynasty had demonstrated their weakness and inefficiency. The character of Nabonidus indicates that he could not have been a usurper in the ordinary sense of the term. Interested more in archaeological investigations and religious reforms than in the political affairs of his kingdom, he left military matters to his son, Belshazzar, who as crown prince seems to have exercised almost regal authority. There is little doubt that the latter would have become another Nebuchadrezzar, if Cyrus had not put an end to his dreams.

The texts of this volume contain three references to Belshazzar. No. 322,¹ which mentions him by name, is a receipt for the tithe which he paid to the temple in Erech. In the other cases he is referred to by the title  $m\hat{a}r$  šarri = "the son of the king," i. e., crown prince. No. 405:1—7 indicates that he was entitled to the same treatment accorded his father, while No. 355:1—3² is a record of money paid to a man sent to him, probably with a message.

There are nineteen seal impressions. Thirteen are records of wine received by Gimillu, the son of Ardîa, for goldsmiths, coppersmiths, blacksmiths, weavers, shoemakers, farmers, cattlemen and sheep shearers. See Nos. 76, 99, 100, 101, 102, 103, 104, 107, 136, 138, 171, 182, 183. Gimillu was evidently in charge of the distribution of wine to those who worked for the temple in various capacities. Another tablet with a seal impression, No. 410, shows that he was entrusted with iron wagons. Five tablets are records of flour and barley received by Ina-silli-Nergal for similar workmen. See Nos. 105, 106, 137, 147, 150. The most common symbol of these seals is the figure of a worshipper with hand outstretched to a star or crescent, or both. See Nos. 154, 239, 241 in REN. The caduceus, or herald's staff, plus an eight-pointed rosette-like star in Nos. 99, 100, 103, 183, is more unusual. For reference to Ishtar's "caduceus of two serpents with bulging necks" see SCWA p. 156. Figures 135, 414, 416, 417, ibid., give representations of the caduceus without the star. Attention should also be called to No. 385 in this

<sup>1</sup> See transliteration and translation on page 37.

<sup>&</sup>lt;sup>2</sup> See transliteration and translation on page 37.

volume, as it contains the head of a bird scratched on the edge of the tablet. There is no apparent reason for this action on the part of the scribe. See also No. 368.

There is abundant use of the GIS sign in contexts where we would expect forms of  $na\tilde{s}\hat{u}$ , such as  $i\tilde{s}-\tilde{s}\hat{u}-\hat{u}$ , it- $ta-\tilde{s}i$ , and it- $ta-\tilde{s}\hat{u}-\hat{u}$ . Evidence that the sign is intended to represent  $na\tilde{s}\hat{u}$  is furnished by the following passages.

12 šiqil kaspi a-na și-di-ti-šu-nu ša ul-tu <sup>arah</sup>Abu a-di <sup>arah</sup>Tebêtu a-na <sup>m</sup>Nûr-e-a u <sup>m</sup>Ki-na-a ša ri-ha-a-tu³ a-na mâr šarri iš-šú-ú na-din:

"12 shekels of silver for their maintenance, which from the month Ab to the month Tebet are given to Nûrêa and Kinâ, who the *rihâtu* to the son of the king brought."

No. 
$$72:6-10$$

1 šiqlu a-na "Nâdina(-na)-alju apil "dIn-nin-zêr-ibni ša ri-lja-a-ta" a-na šarri GIŠ-ú na-din.

"1 shekel is given to Nâdina-ahu, the son of Innin-zêr-ibni, who the *rihâta* to the king brought."

<sup>1</sup> See page 36.

<sup>2</sup> For a full discussion of Babylonian temple servants, dedicated to particular deities, see SBD, YOR Vol. 5, Part 2. The reason for writing the term  $\check{sirk}\hat{u}tu$  with k instead of q is given in SBD, note 1.

<sup>&</sup>lt;sup>3</sup> Cf. 22:5; 184:7; 405:14. Ri-ha-a-tu, ri-ha-a-ta, may be the plural of rêhtu, rihtu, "rest," "remainder." See MA p. 959. Rihûtu, "liquid," "that which is poured out," also suggests itself. Sec MA p. 958. Either of these etymologies could be accepted on the assumption that the word probably developed a technical meaning.

Another good comparison is found in No. 36, where  $GI\mathring{S}$  in line 10 is used in the same sense as it-ta- $\check{s}i$  in line 7. A study of all the appearances of  $GI\mathring{S}$  and  $GI\mathring{S}$ - $\mathring{u}$  adds weight to this conclusion. Thus the value  $GI\mathring{S} = na\mathring{s}\hat{u} =$  "raise," "carry," "bring," "take," seems to be established. The possibility of using this value in the hitherto unexplained  $GI\mathring{S}$ -BAR at once suggests itself.  $MA\mathring{S} = sibtu =$  "increase," "interest." M 1056 indicates that the more simple  $MA\mathring{S}$  sign may be used for sibtu. Hence  $GI\mathring{S}$ -BAR may be read  $GI\mathring{S}$ - $MA\mathring{S} = na\mathring{s}$  sibti = "the bringing of increase or interest." The shorter translation "tax" is as applicable to  $na\mathring{s}$  sibti as to  $na\mathring{s}$  bilti.

Transliterations and Translations of Selected Texts.

Transliterations and translations of selected texts are given in order that the catalogue may be supplemented and the actual character of the documents more fully illustrated. Thus students of ancient civilization, unacquainted with cuneiform writing, will have at their command original sources for the reconstruction of Babylonian society. At the same time, lexicographical notes, based on the texts given, will be welcomed by those interested in the Babylonian language. A discussion of other texts and grammatical forms contained in this volume will be published in the future.

No. 35. Lease of property from a woman for four years.

This document shows that a Babylonian woman in the 6th century B. C. could own considerable real estate and had the right to draw up a rigid agreement in leasing it. The fact that she required a daily rental of 12 meals indicates, either that her household was large enough to consume that amount of food, or that it was her purpose to sell what was given and thus profit, we may imagine, by prices, should they advance. A fine was imposed in case of any breakage of property. It was also legal for a daughter to attest the contract. These rights of

<sup>1</sup> For geourrenees of  $GI\mathring{S}$  see 13:4; 21:6; 31:7; 36:10; 38:4; 39:8; 41:3; 48:5; 53:6; 55:3, 6, 8; 67:4, 6; 81:10; 87:8; 92:9, 13; 141:8; 180:4, 5; 181:2,7; 191:6; 193:3; 210:4, 10; 218:7; 255:4, 8; 266:4; 327:7; 395:8. See also REN 39:6, 7, 10, 17, 19, 21, 23, 24, 33; 66:3, 11.

For occurrences of  $GI\tilde{S}$ - $\hat{u}$  and  $GI\tilde{S}$ -u see 72:10; 78:8; 92:8; 133:8; 212:3; 226:5; 234:14; 241:6; 244:15; 255:2; 402:9.

For the purpose of comparison note the use of it-ta-ši and it-ta-šu-u in 16:3; 20:5; 30:4; 36:7; 40:5; 42:4; 61:4; 70:4; 86:8; 109:4, 6, 12; 123:4; 127:4; 134:4; 152:4; 154:8; 169:4; 179:5; 186:4; 198:8; 204:3; 206:8; 208:9; 210:7; 211:5; 217:6; 218:5; 226:10; 239:12; 240:7; 249:8; 256:9; 271:5; 277:4; 286:6; 293:5; 303:3; 313:4; 318:5.

<sup>&</sup>lt;sup>2</sup> See MA p. 867.

women are indicative of an advanced state of society in Babylonia long before the beginning of our era.<sup>1</sup>

Bît ma Bêl-ıddin apıl-su sa ma Nabû-êṭir
bîtu sûtu
bîtu sadû u bîtu ru-uk-bu
f A-mat-a ina hu-ud lib-bi-su a-na m Ki-ia Nabû
hqal-la sa m Ardi-a Nabû a-na ū-mu
12 a-ka-lu ù sattu 1/2 siqil kaspi
a-na as-sa-bu-tu a-di 4 sanâtimes
ta-ad-din sa ib-ba-lak-ki-tu
10 siqil kaspi i-tur-ru ina a-sa-bu
sa f Kul-la-a mârti-su

10 hmukinnu m Kudurru apil-su sa ma Nabû-sum-

iddin

"Thui-d Inning and Su Ka m Balat on

<sup>m</sup>Ibni-<sup>d</sup>Innina apil-šu ša <sup>m</sup>Balâṭ-su
<sup>md</sup> Nabû-šum-lîšir apil-šu ša <sup>m</sup>Nad-na-a
u <sup>h</sup>dupšarru <sup>md</sup> Šamaš-šum-iddin apil-šu ša
<sup>md</sup> Ba-ú-al<sub>l</sub>-iddin

Uruk<sup>ki arah</sup>Šabâṭu ûmu 28 <sup>kam</sup> šattu 22 <sup>kam</sup> 15 <sup>d</sup>Nabû-kudurri-uṣur šar Bâbili<sup>ki</sup>

Bît ma Bêl-iddin apil-šu ša ma Nabû-êṭir The house of Bêl-iddin, the son of Nabû-êṭir, bîtu šûtu the south house,

the east house and the  $rukbu^2$  house Amata, of her own free will, to Kî-Nabû,

the slave of Ardi-Nabû, at the daily rental of 12 meals and the yearly rental of a half shekel of silver for occupancy for 4 years gave. If anything is broken, he shall return 10 shekels of silver. In the presence of Kullâ, his (or her) daughter. Witnesses: Kudurru, the sen of Nabû-slum

Witnesses: Kudurru, the son of Nabû-shumiddin, Ibni-Innina, the son of Balâţsu,

Nabû-shum-lîshir, the son of Nadnâ, and the scribe, Shamash-shum-iddin, the son of Bau-aḥ-iddin.

Erech, the 28th day of Shabat, the 22nd year of Nebuchadrezzar, king of Babylon.

#### No. 385. Sale of a slave.

In this document a wife is placed on an equality with her husband in the ownership and sale of a slave. No difference is recognized between the two in the responsibility which is assumed in making the contract. There is undoubted evidence here of the high legal position reached by women in Babylonia.

md Bêl-ušallim apil-šu ša mÊriba(-ba) apil
mÊpeš(-eš)-ilu [u fll-su-nu]
mârat-suša mŠú-la-a aššati ša ma Bêl-ušallim
ina hu-ud lib-bi-šu-nu ma Šamaš-itti-ia
hqal-la-šu-nu a-na 1 ma-na kaspi a-na

šîmi gam-ru-tu a-na mIbni-aIštar apil-šu
ša mMar-duk-a hnappahu id-di-nu
pu-ut hsi-hu-ú [h]pa-qir-ra-nu
harad šarru-ú-tu u hmâru-ú-tu
ša ina muh-hi ma Šamaš-itti-ia

10 hqal-la-šu-nu ifl-la]-a ma Bêl-ušallim

Bêl-ushallim, the son of Êriba, son of Êpesh-ilu, [and Ilsunu], the daughter of Shulâ, the wife of Bêl-ushallim, of their own free will, Shamash-ittîa, their slave, for 1 mina of silver for the full price to Ibni-Ishtar, the son of Marduka, the blacksmith, gave.

The responsibility of claimant, plaintiff, service for the king and sonship, which upon Shamash-ittîa, their slave, rests, Bêl-ushallim

<sup>1</sup> Cf. Sayee Babylonians and Assyrians, Chapter II. BA Vol. 4, pp. 1—72.

<sup>&</sup>lt;sup>2</sup> Consult rukbu, HWB p. 620 and MA p. 963.  $GU\check{S}UR = ur\hat{u} =$  "beam" seems to have rukbu as a parallel Semitic value. Zimmern Ritualtafeln 41—42 i 20 contains the following, tarbaşu  $\hat{u}ra$  ruk-bi-e-ti  $up\hat{u}ti$  tultappat. The translation "beams" for ruk-bi-e-ti suits the context. The word rukbu, from  $rak\hat{u}bu =$  "mount," "ride," suggests the modern use of the term "rider." The rukbu house was evidently a structure in which beams played an important part.

u f [[l]-su-nu aššatu-šu na-šú-ú
hmu-kin-nu mMu-še-zib-dBêl apil-šu ša
mŠum-ukîn
mŠa-dNabû-šú-ú apil-šu ša mdBêl-ri-man-ni
apil hman-di-di
mKi-šik-dNabû apil-šu ša mŠú-la-a apil...e-a
15 md Ištar-zêr-ibni apil-šu ša mŠú-la-a
hdupšarru
mdNabû-bêl-šu-nu apil-šu ša mKudurru apil
mÊ-kur-za-kir;
Urukki arah Addaru ûmu 11kam šattu 3kam
md Nabû-nâ'id šar Bâbiliki

and I[l]sunu, his wife, assume.

Witnesses: Mushêzib-Bêl, the son of
Shum-ukîn,
Sha-Nabû-shû, the son of Bêl-rîmanni,
son of the measurer,
Kishik-Nabû, the son of Shulâ, son of . . . êa,
Ishtar-zêr-ibni, the son of Shulâ.
The scribe,
Nabû-bêlshunu, the son of Kudurru, son of
Êkur-zâkir.

Erech, the 11th day of Adar, the 3rd year of Nabonidus, king of Babylon.

#### No. 15. Three men become surety for the return of a man to the temple.

Bailment was a common occurrence in Babylonian legal procedure. This record presupposes a claim of the temple against the individual whose release is secured for a limited period of time. Failure to live up to the terms of the contract involved a monetary fine.

md Nabû-nâ'id apil-šu ša md Bêl-iddin mŠi-'-ilu apil-šu ša md Na-na-a-karâbi u md Bêl-ibni apil-šu ša md Nabû-iddin pu-ut mRi-mut apil-šu ša md Nabû-iddin

 ina qât md Anum-šar-uṣur hqi-i-pi u md Marduk-êṭir hšangû Ê-an-na na-šú-ú ina eli nikasi ša ṣi-e-nu ib-ba-ku-niš-[šim-ma] a-na hqi-i-pi u hšatammi
 i-nam-di-nu-uš

ki-i la i-tab-ku-nim-ma
la id-dan-nu-uš 5 ma-na kaspi
a-na Ê-an-na i-nam-di-nu

hmu-kin-nu mZêri-ia apil-šu ša mdNabûmudammiq apil . . . . .

15 md Nergal-a- ša-rid apil-šu ša mNa-din mâr mAn-da-hir mMar-duk apil-šu ša md Nabû-ah-iddin u hdupšarru md Marduk-êţir apil-šu ša md Bêl-šum-iškun(-un) mâr mDa-bi-bi hšangû Ê-an-na

20 Uruk<sup>ki arah</sup>Abu ûmu 12<sup>kam</sup> šattu 5<sup>kam d</sup>Nabû-kudurri-uşur šar Bâbili<sup>ki</sup> Nabû-nâ'id, the son of Bêl-iddin,
Shi'ilu, the son of Nanâ-karâbi,
and Bêl-ibni, the son of Nabû-iddin,
the responsibility of Rîmût, the son of
Nabû-iddin,

from Anum-shar-uşur, the guardian, and Marduk-ệṭir, the priest of Êanna, assume. At the time of the appraisement of sheep they shall bring him and to the guardian and administrator they shall give him. If they do not bring and give him, 5 minas of silver to Êanna they shall give.

Witnesses: Zêrîa, the son of Nabû-

Witnesses: Zêrîa, the son of Nabûmudammiq, son of . . . . ,
Nergal-asharid, the son of Nâdin,
son of Andaḫir,
Marduk, the son of Nabû-aḥ-iddin,
and the scribe, Marduk-êṭir, the son of
Bêl-shum-ishkun, son of Dabibi,
the priest of Êanna.
Erech, the 12th day of Ab,

the 5th year of Nebuchadrezzar, king of Babylon.

#### No. 260. RECORD OF BAILMENT.

This interesting record from the temple archives indicates that bailment involved the performance of definite duties by the person bailed. The original detention of Kurbanni-Marduk may have been due to negligence with respect to the very things which it was stipulated he should do when Shamash-ah-iddin secured his release and became surety for his "feet," *i. e.*, his movements, and his ultimate delivery to Nabû-ahê-bullit in Babylon if he failed to perform his part of the contract properly.

mdŠamaš-ah-iddin apil-šu ša md TUR-Ê-sagila-ni-bi apil "Mi-sir-a-a pu-ut šêpê ša "Kur-ban-nid Marduk apil-šu ša "Igîša(-ša) apil "Ba-bu-tu ina qât  $^{md}Nab\hat{u}$ - $al_l\hat{e}^{me\hat{s}}$ -bullit(-it) apil- $\check{s}u$   $\check{s}a$   $^{m}\check{S}a$ -<sup>d</sup>Nabû-šú-ú hšangû E-an-na na-ši suluppa i-maš-ših-ma a-ki-i i-mit-ti-šu u-na  $^{md}B\hat{e}l$ -a $lp\hat{e}^{me\hat{s}}$ -i $q\hat{i}\hat{s}a(-\hat{s}a)$  i-nam-din  $u^m E$ -til-luib-bak-kam-maa- $na^{md}B\hat{e}l$ - $al_l\hat{e}$ - $me\mathring{s}$ iqîša(-ša) i-nam-din ki-i suluppu al-la<sup>1</sup> 10 i-mit-ti-šu un-da-aţ-ţu-û u <sup>m</sup>E-til-lu la i-tab-kam-ma la id-dan-nu <sup>md</sup>Šamaš-ah-iddin <sup>m</sup>Kur-ban-ni-<sup>d</sup>Marduk ina <sup>araḥ</sup>Nisannu ina Bâbili<sup>ki</sup> a-na md Nabû-aliêmes -bullit(-it) i-nam-din 15 hmu-kin-nu mdMarduk-šarr-a-ni apil-šu ša "Ta-lim apil "Šanāti-a "Šú-la-a apil-šu ša <sup>md</sup>Nabû-ah-iddin u hdupšarru mdIn-nin-zêr-ušabši(-ši) apil-šu ša

Shamash-ah-iddin, the son of TUR-Esagilanibi, son of Misirâ, the responsibility of the feet of Kurbanni-Marduk, the son of Iqîsha, son of Babûtu, from Nabû-ahê-bullit, the son of Sha-Nabû-shû, the priest of Eanna, bears. The dates he shall measure and according to his impost to Bêl-ahê-iqîsha he shall give, and Etillu he shall bring and to Bêl-ahêiqîsha he shall give. If the dates aside from his impost are lacking and Etillu he does not bring and give, Shamash-ah-iddin Kurbanni-Marduk in the month Nisan in Babylon to Nabû-ahê-bullit shall give. Witnesses: Marduk-sharrani, the son of Talîm, son of Shanâtîa, Shulâ, the son of Nabû-ah-iddin,

and the scribe, Innin-zêr-ushabshi,

the son of

I A sentence occurring in GCBC 770:36,37 which will be published in Archives from Erech, Neo-Babylonian and Persian Periods, GCCI Vol. II, 388, throws light upon the use of the Babylonian particle alla. The sentence is hirrišu al-la šu-nu ina lib-bi ia-a-nu, "A farmer other than them in it there is none." Hence al-la i-mit-ti-šu may mean "except his impost," or "aside from his impost." The phrase al-la i-mit-ti-šu should be compared with a-ki-i i-mit-ti-šu in line 6. If these two phrases are opposite in meaning, the former may mean "contrary to his impost," or "not in accordance with his impost," since the latter means "according to his impost." Arabic y is commonly, though not always, used with a negative. The expressions ia-a-nu and un-da-a-t-tu-u in the above sentences give a negative force to the contexts in which alla is used. Cf. Wright's Arabic Grammar, II p. 349 for the use of y with a pronominal suffix, showing that al-la su-nu is not without parallel. Cf. ZBAG p. 52 f.

<sup>md</sup>Na-na-a-karâbi ni-ri-bi ša dûri <sup>araḥ</sup>Kislimu ûmu 9<sup>kam</sup> šattu 31<sup>kam</sup> 20 <sup>d</sup>Nabû-kudurri-usur šar Bâbili

Nanâ-karâbi. The entrance of the fort, the 9th day of Kislev, the 31st year of Nebuchadrezzar, king of Babylon.

#### No. 94. Promissory Note.

This document exhibits the usual phraseology of a promise to pay a debt. The facts are stated in the following order: amount of debt, creditor, debtor, and time when the debt is to be paid. In this case there are two debtors and they are equally responsible. Some explanatory notes are often added.

3 ma-na 8 šiqil kaspi qaqqadu ša 1/2 šiglu pit-ga ša <sup>md</sup>Innina-zêr-ibni apil-šu ša <sup>m</sup>Ri-mut ina muli-hi mdSin-iddin hqi-i-pi ša Ē-an-na u <sup>md</sup>Nabû-bâni-alji apil-šu ša mIbna-a apil "Ê-kur-za-kir ina arah Du'ûzu i-nam-din-nu-' ištên(-en) pu-ut ša-ni-e na-šú-ú kaspu ša a-na dul-la û kurummatê<sup>zun</sup> ša hrê ê meš ša a-na mIna-ešî-êțir apil-šu ša <sup>md</sup>Na-na-a-alj-iddin e-lat ú-il-tim ša 2/3 ma-na 8 šiqil kaspi hmu-kin-nu md Enlil-šâpik-zêr hTIK-EN-NA mItti-dNabû-balâtu apil-šu ša md Nabû-ga-mil m Šum-iddin apil-šu ša md Nergal-ušallim md Šamaš-ah-iddin 15 apil·šu ša <sup>m</sup>Balât-su u <sup>h</sup>dupšarru <sup>md</sup>Nabûbâni-ahi apil-šu ša <sup>m</sup>Ibna-a <sup>h</sup>šangû ša E-an-na âl Sur-ru arah Abu ûmu Skam šattu 41<sup>kam d</sup>Nabû-kudurri-uşur

3 minas, 8 shekels of silver, the principal, consisting of half shekel pieces (?), of Innina-zêr-ibni, the son of Rîmût, to be paid by Sin-iddin, the guardian of Eanna, and Nabû-bâni-ahi, the son of Ibnâ, son of Êkur-zâkir, in the month Tammuz they shall pay. The two bear one responsibility. Money which is for the work and food of the shepherds which are for Ina-eshî-êții, the son of Nanâ-ah-iddin. In addition, the document of 2/3 mina 8 shekels of silver. Witnesses: Enlil-shâpik-zêr, the TIK-EN-NA, Itti-Nabû-balâţu, the son of Nabû-gâmil, Shum-iddin, the son of Nergal-ushallim, Shamash-ah-iddin, the son of Balâțsu, and the scribe, Nabûbâni-ahi, the son of Ibnâ, the priest of Êanna. The city of Surru, the 8th day of Ab, the 41st year of Nebuchadrezzar,

#### No. 388. Report of Weaving.

The art of weaving was extensively practised in Babylonia. This is shown by the many kinds of garments referred to in various documents. In the following text a number of unusual expressions occur.

2 ma-na <sup>kitû</sup>ṭu-ma-nu¹ a-na <sup>h</sup>išpari 15 šiqlê a-na bît dul-lu 1/3 šiqlu a-na bît karê<sup>meš</sup>

šar Bâbiliki

2 minas of woven cloth for the weaver, 15 shekels for the work house, 1/3 shekel for the store house,

king of Babylon.

<sup>1</sup> The expression  ${}^{kit\hat{u}}tu$ -ma-nu refers to some kind of cloth, as the determinative indicates. The root  $tam\hat{u}=$  "spin," "weave," forms the basis of the term. Cp.  $\check{s}ulm\hat{a}nu$  from  $\check{s}al\hat{a}mu$ . Cf. REN 168:10 for  ${}^{kit\hat{u}}tu$ -man, and REN 113:1,9 for what should evidently be read  ${}^{kit\hat{u}}ti$ -mu.

a-na subâtlamhuššî î ša arah Abu ûmu 1kam šattu 3<sup>kam</sup> dNabû-nâ'id šar Bâbili<sup>ki</sup> 3 ma-na 1/3 šiqil kitûtu-ma-nu ša ûmu 4<sup>kam</sup> ša <sup>araḥ</sup> Ulûlu ûmu 16<sup>kam</sup> ša arah Ulûlu ša šanîta(-ta) subâtlamluuššêmes a-na hišpari 1/2 ma-na fa-na] bît dul-lu 10 5/6 ma-na a-na bît karêmes ša šanîta(-ta) subâtlamlnuššêmes ša arah Ulûlu 2 ma-na kitûţu-ma-nu a-na hišpari 1/3 šiqlu a-na bît dul-lu 1/3 šiglu a-na bît karê mes 15 a-na subâtlamhuššî ša arab Tišrîtu ûmu 8kam 5/6 ma-na ti-me² kab-ba-ru ša . . ta-KIL ša d Uşur-a-mat-su u <sup>d</sup>Aš-ka-'-ti 1 1/2 ma-na a-na is U-ZU ba-ni-ti qâtâ u tur-ri-e ša bâbâtime

for a stately garment of the 1st day of Ab, the 3rd year of Nabonidus, king of Babylon. 3 minas, 1/3 shekel of woven cloth of the 4th day of Elul, the 16th day of Elul, of two stately garments for the weaver. 1/2 mina [for] the work house, 5/6 mina for the store house, of two stately garments of the month Elul. 2 minas of woven cloth for the weaver, 1/3 shekel for the work house, 1/3 shekel for the store house, for a stately garment of the 8th day of Tishri. 5/6 mina of  $kabbaru^3$  weaving of . . . . KIL4 of Uşur-amâtsu and Ashka'ti. 1 1/2 minas for  ${}^{ig}U-ZU, {}^{5}$  made by hand,

- 1 Br. 12055 gives  $\int ub\hat{a}t \check{S}A \cdot L AM = lamhu\check{s}\hat{u}$ . See MA p. 486.
- <sup>2</sup> Cp. with *kitûţi·mu*, *REN* 113:1,9.
- 3 MA p. 367 translates kabbaru 2 "flax," "bast." See Nbn 163:2; 164:12. It seems possible to eonneet kabbaru with Hebrew בְּבֶּר "to bind together," "to plait," "to intertwine." The nominal forms "sieve," and בְּבִּר "something netted" are suggestive, though kabbaru = "very large" would eonvey the same idea when qualifying ti-me "weaving," or "woven material." See Procedings of the Society of Biblical Archaelogy, Jan. 1916, p. 29, line 11, for what may be read qanûti-mu.

and  $turr\hat{e}^6$  of gates.

- <sup>4</sup> The primary meaning of the sign KIL is "enclosure," as the form of the sign indicates. It is difficult to determine whether ta should be read with KIL or a preceding sign which is illegible. If KIL is to be read as a separate ideogram, it probably refers to some sacred compound of the deities Uṣur-amâtsu and Ashka'ti.
- <sup>5</sup> The correct meaning of  $i \cdot i \cdot U ZU$  is not easy to determine. M 7263 gives  $qan\hat{u}u \cdot su$  as a value of the DI sign. Barton in OBW, No. 415:4, translates the expression as "a kind of reed." As ZU also has the value  $\dot{S}U$ ,  $\dot{i} \cdot \dot{U} ZU$  may be read  $\dot{i} \cdot \dot{i} \cdot \dot{u} \dot{s}\dot{u}$ , but this reading is too precarious to form the basis of a final conclusion. Cp.  $\dot{s}\dot{a}mezizu$ , HWB p. 36.
- There are few occurrences of the word turru. See MA p. 1189. In the building inscriptions of Nebuchadrezzar occur the following passages: NKI 86:13, i-na tu-ur-ri e-li-i ša abulli dIš-ta-ar, "at the upper turru of the Ishtar gate." NKI 188:33,34, iš-tu si-ip-pi i-mi-it-ti ša abulli dIš-ta-ar a-di tu-ur-ri ša-ap-li-i ša Ni-mi-it-ti-dEn-lil, "from the right threshold of the Ishtar gate up to the lower turru of Ni-mitti-Enlil". In the latter case Langdon translates "bastion," and in his glossaryhe has turru = Turm, or "tower." The word may be connected with the root Th, in which case it would refer to something curving in the form of a circle. Nbk 134:5,14,17 furnishes the expressions bâb tu-ru and tu-ru bâbi. As TU has the value târu, it may be that tu-ru should be read turru(-ru). The translation "walls, or towers of the gates" for tur-ri-e ša bâbâtime may be approximately correct. It is not unlikely that the reference is to some kind of wieker or wattle work.

No. 228. Money paid for various articles.

As an itemized statement of various transactions, this document gives a glimpse of the commercial and industrial activities of the time. It may be a compilation from smaller documents.

5 šiqil kaspi ina kaspi ša ir-bi a-na riqqezun ša bît "Rab-ba-ni-e 2 1/2 šiqlê a-na isdalâtimeš ša bît hišparêmeš napharu 7 1/2 šiqil kaspi a-na <sup>md</sup>Nabû-šum-lîšir apil-šu ša mdNabû-mukîn-zêr u mGi-mil-lu apil "Ardi-ia na-din 1 1/2 šiqil kurummatêzun -šu ša arah Arahsammu <sup>m</sup>Zêri-ia apil <sup>m</sup>Ahê<sup>mes</sup>-ša-a 10 1/2 šiqlu a-na 5/6 ma-na anaki a-na "Lib-lut hnappahi na-din 1 šiqlu a-na "Balât-su apil "Ardi-dNabû u <sup>h</sup>ṣâbê<sup>me</sup> ša it-ti-šu a-na pâni <sup>h</sup>šatammi il-lik na-din 15 arab Arabsamnu ûmu  $25^{kam}$ ..... <sup>a</sup>Nabû-kudurri-uşur šar Bâbili<sup>ki</sup>

5 shekels of silver of the silver of the income for the wood of the house of Rab-bâni; 2 1/2 shekels for the doors of the weavers' house; Total, 7 1/2 shekels of silver, to Nabû-shum-lîshir, the son of Nabû-mukîn-zêr, and Gimillu, the son of Ardîa, are given. 1 1/2 shekels, his food of the month Marchesvan, Zêrîa, the son of Ahê-šâ; 1/2 shekel for 5/6 mina of lead to Liblut, the blacksmith, is given. 1 shekel to Balâtsu, the son of Ardi-Nabû, and the soldiers, who with him to the presence of the administrator went, is given. The 25th day of Marchesvan ..... of Nebuchadrezzar, king of Babylon.

No. 379. Itemized statement of expenditures.

Additional phases of Babylonian life are presented in this document. The temple was interested in all the activities of society, as is indicated by the varied entries in this record.

2 šiqlê 2-ta qâtâ<sup>me</sup> a-na 1 gur 1 pi 24 qa ŠE-BAR a-na qîmi ša-lam bîti a-na <sup>ma</sup>Šamašah-iddin 1 šiqlu a-na 2 pi 18 qa ŠE-BAR a-na ki-is-sa-ti alpê<sup>me</sup> ša <sup>iṣ</sup>tal-la-ak-ti² a-na <sup>m</sup>Zêri-ia apil <sup>md</sup>Na-na-a-ah-iddin 2 šiqlê a-na 1 gur ŠE-BAR ina kurummatê<sup>zun me</sup> ša <sup>h</sup>qi-i-pi 2 shekels and two-thirds for 1 kor, 1 pi, 24 qa of barley
for flour šalam bîti¹ to Shamashaḥ-iddin;
1 shekel for 2 pi, 18 qa of barley for the fodder of the oxen of the road to Zêrîa, the son of Nanâ-aḥ-iddin (are given).
2 shekels for 1 kor of barley out of the maintenance of the guardian

<sup>1</sup> For other occurrences of the phrase šalam bîti see 198:6;203:6;379:2. Šulmu(DI-mu) bîti occurs in 12:2, while ša-la-mu bîti ša dAdad occurs in Nbn 318:5. Cf. also Nbn 641:4;767:2; Cyr. 229:3; and REN 189:2; 192:2. The word šalmu, construct, šalam, means "health," "prosperity," "safety." It is evident that in the contexts just quoted it is used in the sense of some provision for the good condition or complete furnishing of a house.

<sup>2</sup> istal-la-ak-ti is an unusual expression on account of the determinative for wood. Tallaktu, from alâku, = "walk," "step," "road," "entrance." It is possible that it may refer to something like a corduroy road, or a bridge-like structure through a marsh. Analogy with French chemin de fer and German Eisenbahn suggests the possibility of wooden tracks for carts drawn by oxen.

ina maš-šar-ti ša hbappirême u  $^hnuhatimm\hat{e}^{me}$ 1 šiqlu a-na 2 pi 18 qa ŠE-BAR ša kurummatê<sup>zun</sup> ša <sup>m</sup>Itti-ilâni<sup>me</sup>-ia hnaggar iselippême hagarru 1 šiglu a-na 2 pi 18 qa a-na ki-is-sa-tu ša issurātizun 10 md Innina-ri-su-u-a  $arahNisannu\,\hat{u}mu15^{kam}\check{s}attu10^{kam}\,dNab\,\hat{u}$ -n $\hat{a}$ 'id šar Bâbili<sup>ki</sup>

from the maššartu of the brewers and the bakers; 1 shekel for 2 pi, 18 qa of the barley of the maintenance of Itti-ilânîa, the ship-carpenter, the hired laborer; 1 shekel for 2 pi, 18 qa for the provender of fowls, Innina-risûa (received). The 15th of Nisan, the 10th year of Nabonidus, king of Babylon.

No. 276. Stipulation that no complaint shall be made about a debt.

Babylonian law was very exact and all contracts were drawn up with great care so as to avoid all possible future litigation. The document that follows is an example of this.

1 pi Š $E ext{-}BAR$  ša  $^{md}B\hat{e}l ext{-}n\hat{a}'id$ apil-šu ša mdBanîtum(-tum)-êreš ina muh-hi "Ina-qât-dNabû-ša-kin hqal-la ša [m]A-qa-a-qa-šu ina arah Ayaru i-nam-din <sup>m</sup>Ina-gât-dNabû-ša-kin it-ti <sup>md</sup>Šamaš-iddin †Mu-še-zib-ti u <sup>†</sup>Ba-bu-nu a-na eli 10 ra-šu-tu-šu ul i-dib-bu-ub hmukinnu mKi-din-dMarduk apil-šu ša mdNabû-šum-ukîn hdupšarru mdAnumah-iddin apil-šu ša <sup>m</sup>Im-bi-ia Uruk<sup>ki</sup> arah Arahsamnu ûmu 17kam šattu 16kam 15 dNabû-nâ'id šar Bâbiliki

1 pi of barley belonging to Bêl-nâ'id, the son of Bânîtum-êresh, to be paid by Ina-qât-Nabû-shâkin the slave of Agâgashu, in the month Iyyar he shall pay. Ina-qât-Nabû-shâkin with Shamash-iddin, Mushêzibti, and Babunu concerning his claim shall not go to law. Witness: Kidin-Marduk, the son of Nabû-shum-ukîn. Scribe: Anumah-iddin, the son of Imbîa. Erech, the 17th day of Marchesvan, the 16th year of Nabonidus, king of Babylon.

#### No. 17. Record of interest to be paid.

Usury was a common practice of the Babylonian business world and the rate of interest for each transaction was fixed by documents such as the following.

15 šiqil kaspi ša <sup>md</sup>Nabû-zêr-lîšir šum-iddin

15 shekels of silver of Nabû-zêr-lîshir, apil-šu ša "Na-din ina muh-hi "d Marduk- the son of Nadin, to be paid by Mardukshum-iddin,

<sup>1</sup> The exact meaning of maššartu is still uncertain. It seems to refer to a monthly stipend for temple officials.

apil-šu ša ma Marduk-êriba a-di aran Addaru the son of Marduk-êriba. Up to Adar hu-bu-li ul-tu arah ...... ina mulj-hi 1 ma-ni-e 8 siqlu kaspi ina muh-hi-šu i-rab-bi hmu-kin-nu ma Nabû-êtir apil-šu ša m Nâ'id-d Marduk  $^{md}Nab\hat{u}$ -šum-ukîn apil-šu ša  $^{m}Nad$ -na-a 10 ù hdupšarru mEšî-êtir apil-šu ša md Nabû-šum-iškun(-un) Urukki arah Kislimu ûmu 16kam šattu 6kam md Nabû-kudurri-uşur.

upon 1 mina 8 shekels of silver upon it shall increase. Witnesses: Nabû-êţir, the son of Nâ'id-Marduk, Nabû-shum-ukîn, the son of Nadnâ, and the scribe, Eshî-êtir the son of Nabû-shum-ishkun. Erech, the 16th day of Kislev, the 6th year of Nebuchadrezzar.

#### No. 268. Money paid for digging a canal.

Babylonia was supplied with a network of irrigation canals. It is likely that new canals were continually being dug and old ones cleared of sediment or repaired after the bursting of a dyke. Special laborers were hired for this ditch work.

3 1/2 šiqil kaspi a-na hi-ru-tu nâri ša ina abulli <sup>d</sup>Adad <sup>m</sup>Ba-ni-ia <sup>md</sup>Sin-ušallim</sup> md Marduk-nûşir u md Nabû-šarr-a-ni hagarrûtume 110 ammatu i-hi-ir-ru-ú 1 1/2 šiqlê ba-ab-ti 4 1/2 šiqlê a-na hagarrûtume ša nâra ina abulli <sup>d</sup>Adad 10 i-hi-ir-ru-ú <sup>m</sup>Zêri-ia apil maNa-na-a-ah-iddin arah Šabâtu ûmu 22kam šattu 7kam <sup>d</sup>Nabû-nâ'id šar Bâbili<sup>ki</sup>

3 1/2 shekels of silver for the excavation of the canal which is at the great gate Adad; Bânîa, Sin-ushallim, Marduk-nâşir and Nabû-sharrani, hired laborers, 110 yards shall excavate. 1 1/2 shekels, the balance (of) 4 1/2 shekels for the hired laborers, who the canal at the great gate Adad shall excavate, Zêrîa, the son of Nanâ-ah-iddin, (received). The 22nd day of Shabat, the 7th year of Nabonidus, king of Babylon.

#### No. 408. Report of harvest money and hire of laborers.

The temple had vast land holdings and many laborers were required to harvest the products of fields, gardens and groves. This document indicates that there were gangs of 100 men under the direction of overseers.

1/2 ma-na 5 šiqil kaspi ri-hi-it ebûri-šu-nu

1/2 mina, 5 shekels of silver, the balance of their field produce

<sup>1</sup> The common rate of interest is indicated by the following oft-repeated statement in Babylonian eontraets, ša arhi ina muhhi 1 manê 1 šiqil kaspi ina muhhišu irabbi, "monthly upon 1 mina 1 shekel upon it shall increase." The Babylonian mina contained 60 shekels. A monthly increase of 1 shekel would mean a yearly increase of 12 shekels, or 200/0. It is likely that the name of the month Sivan should be restored in the above document. This would mean an interest of 8 shekels for 8 months, if Sivan and Adar are not to be counted in making the computation. If they are to be included, the interest would be 8 shekels for 10 months, a little below the standard rate.

ša šattu 11<sup>kam</sup> 1/3 3 šiqil kaspi
ina kurummatê<sup>zun</sup> -šu-nu
napharu 58 šiqil kaspi a-na <sup>md</sup>In-ninahê<sup>me</sup>-iddin
u <sup>md</sup>In-nin-ni-šum-uṣur hrab 100<sup>me</sup>š na-din
5 šiqlê a-na i-di ša 5 hagarrûtu<sup>me</sup>
ša ṭi-du a-na eli iṣša-ki-il-lu
i-zab-bi-lu a-na <sup>md</sup>Na-na-a-ah-iddin
apil-šu ša <sup>m</sup>Ardi- <sup>d</sup>Nabû na-din
<sup>arah</sup>Du'ûzuûmu 2<sup>kam</sup>šuttu 10<sup>kam</sup> <sup>d</sup>Nabû-nâ'id
10 šar Bâbili<sup>ki</sup>

of the 11th year; 1/3 [mina], 3 shekels of silver out of their maintenance; total 58 shekels of silver to Inninahê-iddin and Inninni-shum-uşur, chiefs of 100, are given. 5 shekels for the hire of 5 laborers, who tidu to the šakillu trees carry, to Nanâ-aḥ-iddin, the son of Ardi-Nabû, are given. The 2nd day of Tammuz, the 10th year of Nabonidus, king of Babylon.

#### No. 269. Record of the price of a horse.

The horse was used in chariots and wagons. There are also references to riding horses. In this record a partial payment is made for a horse and provision made for the payment of the balance three months later.

2 ma-na kaspi ina 3 5/6 ma-na
kaspi šîmu ištên(-en) sîsi
ru-uh-hu ina sîsê<sup>m-s</sup>
ša ina qât <sup>m</sup>Šum ukîn
5 apil <sup>m</sup>Bêl-zêr ab-ku-nu
<sup>m</sup>Ba-zu-zu apil <sup>m</sup>dŠamaš-uballit(-it)
u <sup>m</sup>Ilu-gil-la-a-a
apil <sup>m</sup>Ba-la-ţu
mah-ru ri-e-hi
10 1 5/6 ma-na kaspi ina pa-ni-šu-nu
ina <sup>arah</sup>Kislimu i-nam-din

arah Ulûlu ûmu 4kam šattu 8kam

<sup>d</sup>Nabû-nâ'id šar Bâbili<sup>ki</sup>

2 minas of silver of 3 5/6 minas of silver, the price of one horse rulylyu³ among horses, which from Shum-ukîn, the son of Bêl-zêr, are brought, Bazuzu, the son of Shamash-uballit, and Ilugillâ, the son of Balâṭu, received. The balance, 1 5/6 minas of silver at their disposal, in the month Kislev he shall pay. The 4th day of Elul, the 8th year of Nabonidus, king of Babylon.

#### No. 206. Food given to workmen.

Labor was remunerated with food as well as with money. This record shows that a man and his son received one standard measure of dates as their sustenance for a month.

1 gur suluppi kurummat-su-nu ša ul-tu ûmu 25<sup>kam</sup> ša <sup>araḥ</sup>Nisannu 1 kor of dates, their maintenance, which from the 25th day of Nisan,

<sup>&</sup>lt;sup>1</sup> See  $qad\hat{u}$ , MA p. 908, for equation IM- $TIK = qad\hat{u}tum = tidu$ . Cf. Br. 8401. The meaning of  $qad\hat{u}$ ,  $qad\hat{u}tu$  is "elay jar," "earthen vessel." HWB p. 581 connects ti-du with  $t\hat{u}tum$ , the latter having the meaning "elay," "loam." It may be that tidu should be translated "loam," earried to the šakillu trees for the purpose of enriching the soil.

<sup>&</sup>lt;sup>2</sup> See MA p. 1026 for the term šakullu used as the name of a tree.

<sup>&</sup>lt;sup>3</sup> Nbk 132:19 contains a reference to alpu ru-uħ-ħu-ti. It is difficult to determine the meaning with certainty.

šattu 39<sup>kam</sup> a-di ûmu 25<sup>kam</sup>
ša <sup>araḥ</sup>Ayaru <sup>m</sup>Dan-nu-<sup>d</sup>Nergal

5 <sup>h</sup>ka-ṣir¹ ù mâru-šu
ša <sup>qanû</sup>sil-li tab-ba-na-a-ta²
a-na Bâbili<sup>ki</sup> iš-šú-ú
it-ta-šú-ú
<sup>arah</sup>Nisannu ûmu 25<sup>kam</sup> šattu 39<sup>kam</sup>
10 <sup>d</sup>Nabû-kudurri-uṣur šar Bâbili<sup>ki</sup>

the 39th year, to the 25th day of Iyyar, Dannu <sup>d</sup>Nergal, the binder, and his son, who reed basket-work to Babylon brought, received.

The 25th day of Nisan, the 39th year of Nebuchadrezzar, king of Babylon.

#### No. 181. Expenditure of money for various purposes.

This itemized statement indicates that a record was kept of the tasks performed by laborers and the money paid to them.

1 1/2 šiqil kaspi kurummatê<sup>zun</sup>-šu ša

araḥTebêtu

Mardi-ia apil Mğú-la-a išši(GIŠ)

3 1/2 šiqil kaspi ri-hi-ti
kurummatê<sup>zun</sup> ša 11 ṣâbê<sup>mos</sup> ša a-na

5 eli kupri šap-ru

Ma-ešî-êṭir apil-šu

ša md Na-na-a-ah-iddin išši(GIŠ)

1 šiqlu md Nabû-nâdin-ahi

ša ana eli qanâtime šap-ru

10 araḥTebêtu ûmu 16kam šattu 24kam

d Nabû-kudurri-uṣur

šar Bâbiliki

1 1/2 shekels of silver, his maintenance of the month Tebet,
Ardîa, the son of Shulâ, received.
3 1/2 shekels of silver, the balance of the maintenance of 11 soldiers who for asphalt are sent,
Ina-eshî-êţir, the son of Nanâ-aḥ-iddin, received.
1 shekel, Nabû-nâdin-aḥi,
who for reeds is sent, (received).
The 16th day of Tebet, the 24th year of Nebuchadrezzar,
king of Babylon.

No. 184. Money received for men who performed service for the king.

Messengers and porters were in the constant employ of the temple. This
document refers to three men who were paid for delivering something to the king.

19 šiqil kaspi ina 50 šiqil kaspi
ša <sup>arah</sup>Du'ûzu šattu 22<sup>kam</sup>
a-na <sup>md</sup>Na-na-a-ah-iddin
apil <sup>m</sup>Ar-rab <sup>m</sup>Amêl-<sup>d</sup>Na-na-a
apil <sup>m</sup>Balâṭ-su u <sup>m</sup>Amêl- <sup>d</sup>Na-na-a
apil <sup>m</sup>Ah-DAGAL-qar ša
ri-ha-a-ta³ a-na šarri
iš-šú-ú nadna(-na)
a-na makkuri mahrû(-ru)
<sup>arah</sup>Tišrîtu ûmu 10<sup>kam</sup> šattu 22<sup>kam</sup>
<sup>d</sup>Nabû-kudurri-uṣur šar Bâbili<sup>ki</sup>

19 shekels of silver of 50 shekels of silver, which in the month Tammuz, the 22nd year, for Nanâ-aḥ-iddin, the son of Arrab, Amêl-Nanâ, the son of Balâṭsu, and Amêl-Nanâ, the son of Aḥ-DAGAL-qar, who riḥâta to the king brought, are given, for the treasury are received.

The 10th day of Tishri, the 22nd year of Nebuchadrezzar, king of Babylon.

1 hka-sir, from  $kas\hat{a}ru$   $(qas\hat{a}ru)$  = "to tie," "to bind," seems in this context to be related to the work of basket making.

2 With tab-ba-na-a-ta compare tab-ni-ti, 179:3. The meaning of Hebrew מְּבְנִית is "construction," "model," "form," "resemblance."

<sup>3</sup> See note 3, p. 20.

#### No. 168. LIST OF SOLDIERS.

This document makes it apparent that soldiers were apportioned to certain persons who needed them. At any rate a record was kept of the soldiers belonging to an individual.

#### No. 205. RECORD CONCERNING THREE TABLETS.

The statements in this document indicate that a record was kept of the clay tablets or contracts which were drawn up for different individuals. The temple scribes who were skilful in writing the cuneiform language were doubtless in great demand when documents or letters had to be prepared. Such a list as is here given may have been simply for the tabulation of the documentary output on a certain day.

1 duppu ina pâni ma Šamaš-šum-iddin
apil ma Nabû-balâṭ-su-iqbi
1 duppu ina pâni ma Nabû-êṭir apil
ma Êa-iddin
1 duppu ina pâni mArdi-aBêl
apil ma Šamaš-iddin
5 araḥ Tišrîtu ûmu 5kam
šattu 12kam
a Nabû-kudurri-uṣur
šar Bâbiliki

tablet at the disposal of Shamash-shum-iddin, the son of Nabû-balâṭsu-iqbi,
 tablet at the disposal of Nabû-êṭir, the son of Êa-iddin,
 tablet at the disposal of Ardi-Bêl, the son of Shamash-iddin.
 The 5th day of Tishri,
 the 12th year of Nebuchadrezzar,
 king of Babylon.

#### No. 338. Money paid for the hire of laborers.

Exactness in Babylonian temple accounts is indicated in this document. An official record had to be made of the sources of the money paid to laborers, in this case, gate revenue and the price of two oxen. For other references to gate revenue, or toll money, see Nos. 273, 288, 309, 315, 356, 359, 360, 384 and 404.

44 šiqil kaspi a-di 19 šiqlê malj-ru-ú ša ultu ûmu 10<sup>kam</sup> ša <sup>aral</sup> Ulûlu 2<sup>kam</sup> 44 shekels of silver, including 19 former shekels, which from the 10th day of second Elul

a-di ûmu 29<sup>kam</sup> ša <sup>araḥ</sup> Ulûlu 2<sup>kam</sup>
a-na qu-up-pu ša bâbi i-ru-bu

5 6 šiqil kaspi ša ina šîmi 2 alpi-i
ardâni<sup>me</sup>
ina qât <sup>m</sup>Ša-<sup>d</sup>Nabû-i-šal-lim na-ša-a
a-na i-di ša <sup>h</sup>agarrûtu<sup>me</sup>
a-na <sup>m</sup> Ú-qu-pu
u <sup>md</sup>Na-na-a-aḥ-iddin na-din

10 <sup>araḥ</sup> Ulûlu 2<sup>kam</sup> ûmu 29<sup>kam</sup>
šattu 10<sup>kam</sup> <sup>d</sup>Nabû-nâ'id šar Bâbili<sup>ki</sup>

to the 29th day of second Elul
in the box of the gate entered;
6 shekels of silver, which out of the price of
two work oxen
from Sha-Nabû-ishallim are brought;
for the hire of workmen
to Uqupu
and Nanâ-ah-iddin are given.
The 29th day of second Elul,
the 10th year of Nabonidus, king of Babylon.

#### No. 384. Ship and gate receipts.

Ships and boats also contributed to the revenue of Babylonian temples. This probably came from the payment of fare or freight. It is interesting that ship and gate receipts are mentioned together in this document. For other references to ship receipts see Nos. 298 and 404. Ship revenue consisted of gold as well as silver.

1 1/2 ma-na kaspi 1 šiqlu ribâtu(-tu)
hurâși ir bi ša iselippi
ša subâtkusîti
1/2 ma-na 5 šiqil kaspi ir bi
ša qu-up-pi-e ša bâbi
arakŠabâțu ûmu 25kam
šattu 5kam dNabû-nâ'id
šar Bâbiliki

1 1/2 minas of silver, 1 shekel and a quarter of gold, the income of the ship of the temple vestment;
1/2 mina 5 shekels of silver, the income of the box of the gate.
The 25th day of Shabat, the 5th year of Nabonidus, king of Babylon.

### No. 71. Receipt for three iron sickles.

The value of this text is the clue it gives to the meaning of NIG-GAL-LA, when used in the sense of an iron instrument.

3 NIG-GAL-LA¹ parzilli
a-na e-ṣi-du
ša šam-mu ina pâni
<sup>m</sup>Ri-mut
5 hMU ša KIL alpi
<sup>araḥ</sup>Addaru ûmu 25<sup>kam</sup>
šattu 36<sup>kam</sup>
<sup>d</sup>Nabû-kudurri-uṣur
šar Bâbili<sup>ki</sup>

3 sickles of iron for the harvesting of grass [are] at the disposal of Rîmût, the servant of the ox enclosure. The 25th day of Adar, the 36th year of Nebuchadrezzar, king of Babylon.

י Various suggestions have been made as to the meaning of NIG-GAL-LA in the sense of a metal implement. See ZK II p. 325 and p. 414. As an instrument for harvesting grass it seems to be connected with Hebrew بنجال Arabic, Syriac, مثنجال , Syriac, مثنجال , Syriac, مثنجال , Marabic, بريرة , Syriac, بريرة , Syriac بريرة ,

No. 350. Payment of ship laborers.

This document evidently refers to men on the bank of a stream pulling a ship or boat by means of a rope.

ša iselippê měs a-na Sip-par i-šad-da-du m Ú-ba-ru ù md Šamaš-zêr-ibni 5 it-ta·šú-ú araḥ Ayaru ûmu 25<sup>kam</sup> šattu 11<sup>kam</sup> dNabû-nâ'id šar Bâbili<sup>ki</sup>

15 šiqil kaspi a-na hagarrûtume

15 shekels of silver for the hired laborers, who the ships to Sippar draw, Ubaru and Shamash-zêr-ibni received.

The 23rd day of Iyyar, the 11th year of Nabonidus, king of Babylon.

### No. 154. Receipt for two coats of mail and sesame.

This document is interesting because it shows that protective garments and food were furnished to those who took care of fowls under the direction of the chief caretaker. The element of danger in the work intimates that it was carried on in some district outside the city.

2 subâtsir-a-am<sup>me</sup>
12 qa šamaššammi <sup>m</sup>Ešî-êṭir
[apil<sup>m</sup>] Li-ku-nu u <sup>m</sup>Ri-mut
apil <sup>ma</sup>Nabû-šum-ukîn
5 ša a-na <sup>m</sup>Tâb-šar-<sup>a</sup>Innina
<sup>h</sup>rê'û iṣ-ṣur
a-na rê'û-ú-tu
na-dan it-ta-šu-ú
araḥ Ayaru ûmu 17<sup>kam</sup>
10 šattu 39<sup>kam</sup>
<sup>d</sup>Nabû-kudurri-uṣur
šar Bâbili<sup>ki</sup>

2 coats of mail,
12 qa of sesame Eshî-êţir,
the son of Likunu, and Rîmût,
the son of Nabû-shum-ukîn,
who to Ṭâb-shar-Innina,
the keeper of fowls,
for the work of tending (fowls)
are given, received.
The 17th day of Iyyar,
the 39th year
of Nebuchadrezzar,
king of Babylon.

# No. 294. Donkey and flour furnished for a journey.

A glimpse is given in this record of a man about to travel to a distant part of the country. Money is advanced to pay for his means of transportation and his sustenance on the journey.

50 šiqil kaspi a-na
1 imêri alakti(A-GUB-BA)<sup>1</sup>
ù a-na qîmi(ZID-DA)-šu
a-na <sup>md</sup>Nabû-mušêtiq-urra
5 apil <sup>md</sup>Ištar-na-din-al<sub>l</sub>i

50 shekels of silver for 1 road donkey and his flour to Nabû-mushêtiq-urra, the son of Ishtar-nâdin-aḥi,

<sup>&</sup>lt;sup>1</sup> Cf. Br 11494. The sign BA simply represents the overhanging vowel of A-GUBA.

ša a-na mât Te-ma-a 1 šap-ra na-din <sup>araḥ</sup> Addaru ûmu 5<sup>kam</sup> šattu 5<sup>kam</sup> <sup>d</sup>Nabû-nâ'id šar Bâbili<sup>ki</sup>

who to the land of Temâ is sent, are given.

The 5th day of Adar, the 5th year of Nabonidus, king of Babylon.

1 Cf REN 134:4,5. Delitzsch in Wo lag das Paradies? p. 301 f, discusses at Te-ma-a-a and connects it with spp, Jeremiah 25:23, Job 6:19, and Δωω, a city in Arabia southeast of Petra, of known importance as early as 500 B. C. Consult Hastings, Dictionary of the Bible, Vol. IV. p. 694, and Hogarth's The Penetration of Arabia, p. 280 ff. That Temâ, or Teimâ, was "on the old route from the Gulf of Akabah to the Persian Gulf" and "a dividing point of roads from Petra to Gerra (on the Persian Gulf) in the east and Sheba in the south," indicates that it was an important stopping place for caravans. It is called Θαμα on Ptolemy's map of Arabia Felix. For a map showing the land surface features of Arabia see at the close of Hogarth's The Penetration of Arabia. The line of oases, within easy reach of one another, stretching from the Euphrates river to Teimâ, should be noted. An exceedingly interesting indication of the ancient culture of Teimâ is a monument known as the Teimâ Stone. See Cooke's North Semitic Inscriptions, p. 195 ff. The script is that of "the early part of the middle period of Aramaic writing," and the contents deal with the introduction of the worship of a foreign deity. Cooke says, p. 197, "Caravans (Job 6:19) on their way to Egypt or Assyria halted here; and the influence of commerce with these two countries is evident in this stone: the name of the priest's father is Egyptian, the figures of the god and his minister are Assyrian." For a photograph of the stone see Hogarth's The Penetration of Arabia, opposite p. 282.

In the Chronicle of Cyrus concerning the reign of Nabonidus and the fall of Babylon it is recorded that Nabonidus was in  ${}^{\hat{a}l}Te\text{-}ma\text{-}a$  in the 7th, 9th, 10th and 11th years of his reign, while the son of the king (i. e., Belshazzar), the princes and soldiers were in  ${}^{m\hat{a}l}Akkadu$ . See Transactions of the Society of Biblical Archaeology, Vol. VII, p. 156 ff. Pinches, ibid. p. 171, connects  ${}^{\hat{a}l}Te\text{-}ma\text{-}a$  with  $Te\text{-}e^{ki}$  ša ki-ir-ba  $B\hat{a}bili^{ki}$  and  $Tu\text{-}ma,^{ki}$  shown on a map of Babylon, ibid. p. 152. Aside from the difficulty of equating  ${}^{\hat{a}l}Te\text{-}ma\text{-}a$  with  $Te\text{-}e^{ki}$ , and  $Tu\text{-}ma^{ki}$  it is stated in the chronicle that the king did not go to Babylon, thus intimating that he was at a place outside the city. Furthermore, the statement that the king was in  ${}^{\hat{a}l}Te\text{-}ma\text{-}a$  is followed by the counterstatement that the son of the king was in  ${}^{m\hat{a}l}Akkadu$ , i. c., the country of Akkad, which included the city of Babylon. These statements can best be harmonized by the inference that the king was not in Akkad and that  ${}^{\hat{a}l}Te\text{-}ma\text{-}a$  must be sought without the bounds of that country. Cf. Tiele, Babylonisch-Assyrische Geschichte, Part 1, p. 470; and BA Vol. 2, pp. 236 f.

Additional proof is furnished by the fact that when the king's mother died in the 9th year of his reign, one of the years when he was in âl Te-ma-a, he is not mentioned as taking part in the mourning which was observed in Akkad. Another link in the chain of evidence is REN 134, dated in the 10th year of Nabonidus, when he was in âl Te-ma-a, referring to the food of the king as having been taken to mâl Te-ma-a. The term mâl Te-ma-a cannot refer to a district in Babylon. Two royal leases of land are contained in REN. No. 11, dated in the 1st year of Nabonidus, was obtained from the king himself, while No. 150, dated in the 11th year of Nabonidus, when he was at âl Te-ma-a, was obtained from Belshazzar who is mentioned by name. That âl Te-ma-a and mâl Te-ma-a refer to the Arabian city Teimâ and its environs can hardly be doubted. III Rawlinson, The Cunciform Inscriptions of Western Asia, 10 No. 2, associates âl Te-ma-a-a with lâl Ma-as-'-a-a-a and âl Sa-ba-'-a-a-a. Cf. Keilinschriftliche Bibliothek, Band II, p. 20 line 53. Genesis 25:13—15 gives the names of the sons of Ishmael, and the list includes Massâ and Temâ. The âl Sa-ba-'a-a-a may well be the Sabeans of Job 1:15. Cf. Delitzsch Wo lag das Paradies? p. 303. Isaiah 21:13—14 presents an interesting view of the position of Teimâ as a prosperous city in the desert of Arabia. The term xay is equivalent to mâl Te-ma-a.

These facts indicate a hitherto unsuspected condition of affairs during the reign of Nabouidus, the last king of the Neo-Babylonian Empire. If Nabouidus spent much of his time at Teimâ in Arabia, it is quite possible that the northern and central sections of Arabia were under his rule. In approximate distances Teimâ is 250 miles southeast of Petra, 200 miles northwest of Medina, and 150 miles from the Red Sea. It may have been the political center from which Nabouidus governed his Arabian province, while Belshazzar looked after affairs in Akkad. All this corroborates and gives added significance to the position occupied by Belshazzar as an energetic and masterful crown prince. The most interesting revelation, however, is the fact that Arabia was intimately connected with Babylonia in the 6th century B. C.

No. 401. Receipt for flour given to servants consecrated to the god bêl.

The *širkê*, i. e., consecrated servants of Bêl referred to in this document, were menials of the temple of that deity. They were detailed for a certain work, in return for the performance of which they received flour as food.

30 qa qi-mu ša a-na
hširkê (PA-KAB-DU<sup>me</sup>) ša <sup>d</sup>Bêl
ša a-na eli alpê<sup>me</sup>
šap-ru-nu id-di-nu
5 mZer-bi-bi mahir(-ir)
arahTebêtu ûmu S<sup>kam</sup>
šattu 9<sup>kam</sup> dNabû-nâ'id
šar Bâbili<sup>ki</sup>

30 qa of flour which to the consecrated servants of Bêl, who for oxen are sent, they gave, Zerbibi received.

The 8th day of Tebet, the 9th year of Nabonidus, king of Babylon.

# No. 161. Garment given to a consecrated servant.

This record shows that the class of temple servants known as the *širkûtu*, referred to in the preceding document, received clothing as well as food.

I subât KUR-RA
ša a-na 8 ma-na šipâtêzun
na-ša-'
a-na md Bêl-e-țe-ru

hšir-ki na-din
arah Tebêtu ûmu 9kam
šattu 36kam
dNabû-kudurri-uşur
šar Bâbiliki

1 KUR-RA garment,
which for 8 minas of wool
is brought,
to Bêl-êṭeru,
the consecrated servant, is given.
The 9 th day of Ṭebet,
the 36th year
of Nebuchadrezzar,
king of Babylon.

# No. 361. Dedication of an individual as a consecrated servant of ishtar.

A tablet in the Yale Babylonian Collection, REN 116, refers to two records of the  $\check{sirk\hat{u}tu}$ , one kept by the temple and one by the nobility. This document is an interesting example of the kind of record kept by the temple.

mLa-a-ki-pi ša mArdi-ia
apil md Nergal-nâṣir bêlu-šu
a-na hširkûtu (PA-KAB-DU-ú-tu)
a-na dBêlit ša Urukki
id-di-nu-uš
arahAddaru ûmu 8kam šattu 7kam
dNabû-nâ'id šar Babiliki

Lâkipi, whom Ardîa, the son of Nergal-nâṣir, his lord, for the *širkûtu* to the Bêlit of Erech (i. e., Išhtar) gave. The 8th day of Adar, the 7th year of Nabonidus, king of Babylon. No. 322. Receipt for the tithe of Belshazzar.

This record throws light upon the Babylonian custom of paying a tithe for the maintenance of the temple. Even members of the royal family participated in this practice.

1 ma-na kaspi eš-ru-ú
ša <sup>md</sup>Bêl-šar-uṣur mâr šarri
<sup>m</sup>Šú-la-a apil-šu ša <sup>md</sup>£-a-šum-iddin
ina Ê-an-na ma-hi-ir
<sup>araḥ</sup> Ulûlu ûmu 29<sup>kam</sup> šattu 5<sup>kam</sup>
<sup>d</sup>Nabû-nâ'id šar Bâbili<sup>ki</sup>

1 mina of silver, the tithe of Belshazzar, the son of the king, Shulâ, the son of Êa-shum-iddin, in Êanna received.

The 29th day of Elul, the 5th year of Nabonidus, king of Babylon.

No. 355. Money paid a messenger sent to Belshazzar, etc.

It is known that Belshazzar exercised an authoritative influence over affairs at Erech, which was consonant with his high rank as crown prince and his apparent equality with his father in governmental matters. Hence the interest that attaches itself to this document.

2 šiqil kaspi a-na md Dan-nu-ahême-šu-ibni apil md Neryal-uballit (-it) ša a-na pa-ni mâr šarri šap-ru
3 šiqil a-na la-bi-nu ša libnâtizun a-na mLa-a-ba-ši
arah Du'ûzu ûmu 7kam šattu 9kam

<sup>d</sup>Nabû-nâ'id šar Bâbilı<sup>ki</sup>

2 shekels of silver to Dannu-ahê-shu-ibni, the son of Nergal-uballit, who to the son of the king (i. e., Belshazzar) is sent; 3 shekels for the making of bricks to Lâbâshi (are given). The 7th day of Tammuz, the 9th year of Nabonidus, king of Babylon.

# NAME INDICES.

Abbreviations: d., daughter; f., father; gf., grandfather; gs., grandson; h., husband; m., mother; s., son; w. wife.

Determinatives:  $\hat{al}$ , city; d, god; goddess; f, feminine; h,  $am\hat{e}lu$ , denoting occupation; ki, place; m, masculine;  $m\hat{a}t$ , country; me,  $me\check{s}$ , plural;  $n\hat{a}r$ , canal;  $t\hat{a}mirtu$ , vicinity; zun, collective.

# Personal Names.

Ad-la-ma, f. Bânîa.

A- $g\alpha$ -a- $g\alpha$ -su(?), 276:4.

A-hu-lap-ia, s.  $B\hat{e}l$ -sum-iskun, 57:3; 259:4; 415:3.

Ah-it-tab-ši, f. Iqîša.

Ah-DAGAL-qar(?), f. Amêl-Nanâ.

Aliême-ša-a, Aliêmes-ša-a,

1. s. Bêl-igîša, 10:5.

2. f. £anna-šum-ibni, Zêrîa.

3. h . . . ha-ra-du-u-a, 219: 3.

 $Ah\hat{e}^{me}\ldots$ , f. . . . .  $\hat{e}tir$ .

Alju ..., f. Amêl-Nanâ.

Alıu-ši, f. Nabû-bâni-alii.

Ahu-šu-nu, s. Rîmût, 306:3.

Alm-ú-tu, gf. Nâdin.

fA-mat-a, 35:3.

Amêl-dÊa, gf. Nabû-kišir.

Amêl-malahu, 240:9.

Amêl-dNabû, f. Šamaš-ana-bîti-šu.

Amêl-dNa-na-a,

1. s. Ahu . . . . 253:4

2. s. Alp-DAGAL-qar(?), 184:6.

3. s. Balâṭsu, 2:10; 184:4.

4. s. *Bêl* . . . ., 80:18.

5. s. Nanâ-iddin, 250:7.

6. s. Tabnêa, 180:2.

7. s. Taqîš-Gula, 168:5.

8. s. Zâkir, 36:6; 55:8.

9. f. Ardi-Innina, Kalbâ, Nabû-ah-iddin, Nanâ-ah-iddin, Šamaš-uballiț.

10. 22:3; 151:2; 207:9; 241:8.

Amêl-ša-ţâbti<sup>zun</sup>-šu, f. Bêl-uballit.

 $Am\hat{e}l^{-d}\ldots$ , f.  $Kalb\hat{a}$ .

Am-me-mi-ilu, 226:8.

<sup>d</sup>Amurru-il-tu-lu-ú, f. Innina-zêr-ibni.

<sup>d</sup>Amurru-ri-man-ni, f. Éanna-ibni.

<sup>d</sup>Amurru-zêr-ibni, s. Sin-iddin, 251:14.

<sup>d</sup>Amurru-ú-še-zib, f. Nabû-ušallim.

Ana-bîti-šu, s. Nanâ-êpuš, 80:13.

Ana-eli-dBêl-a-mur, f. Éanna-ibni.

Ana-dIštar-tak-lak, dInnina, 87:6; 254:3.

Ana-dNabû-tak-lak, 4:4.

An-da-hir, gf. Nergal-ašarid.

 $^{d}A$ -nu- $\hat{e}re\check{s}(-e\check{s})$ , f.  $\check{S}\acute{u}$ - $\acute{u}$ -ba-ni.

<sup>d</sup>A-nu-zêr-ibni, s. Nabû-ah-iddin, 80:7.

<sup>d</sup>A-nu-um-iddin, s. Ardi-Innina, gs. Supê-Bêl, 398:27.

<sup>d</sup>Anu-aḥ-iddin, s. Imbîa, 276:12.

<sup>&</sup>lt;sup>1</sup> That A-hu-dan-ia (Cf. REN p. 15) is not the correct reading is indicated in TNN p. 302. See ahulap(i), HWB and MA. REN p. 15 records the name A-di-ma-ti-dIstar and what should be read A-hu-lap-dIstar. The two names have the same meaning.

<sup>d</sup>Anu-šum-ibni, s. Innina-zêr-ušabši, 279:9. Ap-la-a, Apla-a,

- 1. s. Aljûtu, f. Nâdin, 237:13.
- 2. s. Arrabtum, f. Mušêzib-Bêl, 65:11; 231:11; 236:12; 248:9; 262:11.
- 3. s. Marduk-nâşir, gs. Kidinu-Marduk, 233:3.
- 4. s. Nabû-mudammiq, 96:13.
- 5. s. Sin-lîq-unnînni, f. Innin-zêr-ušabši, 376:6.
- 6. s. Sin-tabni, f. Šamaš-zêr-lîšir, 390:2.
- 7. f. Bânîa, Iqîša, Kalbâ, Lûşi . . . ., Nâdin, Nabû-ahê-iddin, Nabû-bâni-ahi, Nabû-êţir, Šamaš-šum-ukîn, Šarid, Šulâ.
- 9.397:9.

fA-hat-su-nu, 381:5.

A-qar-ahu, f. Nabû-nâ'id.

A-gar-aplu,

- 1. s. Bêl-apal-uşur, f. Nergal-nâşir, 6:10.
- 2. s. Nabû-nâşir, 81:3.
- 3. f. Nergal-nâșir.

Ardi-ia, Ardi-iá, Ardi-a,

- 1. s. Manna-akî-Arba'il, 280:4; 308:2; 334:3.
- 2. s. Nanîa, 80:9.
- 3. s. Nergal-nâşir, 361:1.
- 4. s. Šulâ, 181:2.
- 5. f. Gimillu, Hanbaqu, Innin-lîp-uşur, Nanâ-karâbi.
- 6. 59:2; 126:3; 286:3.

Ardi-dBêl,

- 1. s. *Egibi*, f. *Nabû-êṭir-napšáti*, 353:11; 419:10.
- 2. s. Šamaš-iddin, 205:3.
- 3. f. Ina-ešî-ĉţir, Nabû-ĉţir-napšâti, Šamaš-iddin, . . . iddin.

Ardi-dÊ-[a], gf. Marduk-šâpik-zêr

Ardi-dIn-nin,

- 1. s. Ezupašir (Ezupahir), 207:3.
- 2. s. Nabû-nâ'id, 333:11.
- 3. f. Innin-šum-usur, Šamaš-zêr-lîšir.
- 4. hnappahu, 75:4.
- 5. 130:3; 333:3,4; 387:2.

Ardi-dInnina, dInnina(-na),

- 1. s. Amêl-Nanâ, 363:2.
- 2. s. Gimillu, 229:14.
- 3. s. *Kunâ*, 12:3; gs. *Nabû-šarhi-ilâni*, 6:11.
- 4. s. Nabû-šum-ukîn, 48:4.
- .5. f. Anum-iddin, Bêl-êţir, Gimillu, Ki-ribtum, Nâdin.
- 6. 67:4; 80:17.

Ardi-dIn-nin-ni, s. Mušallim-Marduk, 244:9. Ardi-dNabû,

- 1. s.  ${}^{h}NI$ -SUR ginê, f. Balâțu, 95:11; 398:3.7,29.
  - f. Nabû-bâni-ahi, 233:17; 261:15.
- 2. s. Riljêti, 57:4.
- 3. f. Balâţu, Kidinu, Nabû-ušallim, Nanâalı-iddin, . . . . 397:2.
- 4.  $hat{\hat{u}}$ , 87, 5; 191:6.
- 5. 35:4; 408:8.

Ardi-<sup>d</sup>Na-na-a, <sup>h</sup>MU ša KIL alpê, 53:5. Ardi-<sup>d</sup>Nergal, 417:17.

Ar-rab,

- 1. s. Bêl-upahhir, 80:6.
- 2. s. Šamaš-ah-iddin, 396:9.
- 3. f. Nanâ-ah-iddin.
- 4. 210:10; 234:8; 255:8.

Ar-rab-ti, tu, tum,

- 1. f. Nabû-kâşir, Nabû-ušallim.
- 2. gf. Mušêzib-Bêl.

A-ša-ag·gi-i, f. Šamaš-šar-uşur.

haškapu, gf. Nabû-kišir.

hašlaku, f. Ibni-Innina, gf. Šumâ.

hasû, gf. Marduk-šum-ibni.

hbâ'iru, gf. Bânîa, Bêl-ibni, Nabû-ibni, Pir'.

 $Ba \cdot an \dots, 1:3.$ 

Ba-bi-ia, s. Gudadû, 5:5.

Ba-bu-nu, 276:9.

Ba·bu-tu, gf. Kiribtu, Kurbanni·Marduk, . . . . Marduk.

Ba-bu-ut-ti, gf. Nâdin.

Ba-la-tu, Balâtu,

- 1. s. Ardi- $Nab\hat{u}$ , 188:5; 221:1; 387:13; gs.  ${}^hNI$ - $SUR\ gin\hat{e}$ , 95:11; 398:3, 7,8, 15, 16, 20, 21, 29.
- 2. s. *Hunzû*, f. *Sin-ibni*, 279:13.

- 3. s. *Innin-šum-usur*. 329:3.
- 4. s. Mušêzib-Bêl, 418:16; hmâr šipri ša Sum-ukîn, 327:5.
- 5. s. Nabû-éţir, 234:13; 241:22.
- 6. s. Nabû-gâmil, 285:5.
- 7. s.  $Nab\hat{u}$ - $\check{s}um$  . . . , 347:5.
- 8. s. Sin-ibni, gs. hrê'û alpi, 380:18.
- 9. s. Šumā, 340:4; gs. Iddin-Papsukal, 236:10.
- 10. s. Šûzubu, hnaggar iselippê, 402:14.
- 11. f. Ilu- $gill \hat{a}$ , Gimillu,  $Rih\hat{e}ti$ , . . . .  $\hat{e}a$ .
- 12. hmâr šipri, 39:7.
- 13. 110:10(?).

#### Ba-lat-su,

- 1. s. Ardi-E-[a], f.  $Marduk-\check{s}\hat{a}pik-z\hat{e}r$ , 257:12.
- 2. s. Ardi-Nabû, 228:12.
- 3. s. Mandidi, f. Nâdin, 236:4.
- 4. s. Na ...., 81:7.
- 5. s. *Nabû-upalılıir*, 232:2.
- 6. f. Amêl-Nanâ, Bêl-upahhir, Innina, Innin-zêr-ušabši, Marduk-šumibni, Marduk-šum-lîšir, Nabû-mušêtiqurra, Nanâ-iddin, Šamaš-ah-iddin.
- 7. hKUR-UD-DIM-U-A, 37:2.
- 8. hrab šir-ku, 38:3.
- 9. 83:8; 293:4; 403:6.

#### Ba-ni-ia, Ba-ni-iá, Bâni-ia, Bâni-iá,

- 1. s. Ad-la-ma, 352:7.
- 2. s. *Aplâ*, 270: 5; 317:3.
- 3. s. Tabnêa, gs. hbâ'iru, 113:12; 117:3.
- 4. s. Taribi, 291:4.
- 5. s. Nabû-balâtsu-iqbi, Sin-lîqunnînni, 353:13.
- 6. s. Nadnâ, 292:4.
- 7. s. Nergal-ušêzib. 392:9.
- 8. s. Šarid, 165:2.
- 9. hagarru, 268:3.
- 10. 289:6.

### <sup>d</sup>Bânî-tum-êreš,

- 1. f. Bêl-nâ'id, Bêl-ni-e-du.
- 2. 126:4.

Bânî-tu-šu, f. Šûzubu.

BAN-KAK- $^dB\hat{e}l$ , s. Šamaš . . . . , 250:9.

Ba-si-ia, gf. Sum-ukîn.

#### Ba-zu-zu.

- 1. s. Nâdin, 307:16.
- 2. s. Šamaš-uballit, 269:6.
- 3. s.  $\dot{S}a$ - $Nab\hat{u}$ - $\dot{s}\hat{u}$ , 281:8.
- <sup>d</sup>Ba-ú-ah-iddin, f. Šumaš-šum-iddin.
- <sup>d</sup>Bau-ah-êreš, 4:21.
- ${}^{d}B\hat{e}l$ -abu . . . . , 53:11.
- $^{d}B\hat{e}l$ -ah- $\hat{e}riba(?), 405:2, 18.$
- <sup>h</sup>Bêl-ah-iddin, f. Iddin-Marduk.
- $^{h}B\hat{e}l$ -alj $\hat{e}$ - $\hat{e}riba$ ,
  - 1. s. Bêl-kâşir, 172:7.
  - 2. s. . . . , 152:3.
  - 3. f. Nabû-êţeru, Sin-iddin, Sin-ušallim.
  - 4. 239:7.

#### $^{d}B\hat{e}l$ -aliê-iddin,

- 1. s. *Nabû-zêr-ibni*, 34:2.
- 2. s.  $N\hat{u}r$ -Sin, f.  $Sama\check{s}$ - $muk\hat{i}n$ - $[z\hat{e}r]$ , 390:8.

#### $^{d}B\hat{e}l$ -ali $\hat{e}$ -iq $\hat{i}$ sa(-su),

- 1. s. *Egibi*, 241:6; f. *Nâdin*, 353:12; 380:15; 394:13; 412:15.
- 2. 54:2; 260:7, 8.

### $^{d}B\hat{e}l$ -ali-ušabši(-ši),

- 1. s. Ša-pî-Bêl, 56:4.
- 2. f. Guzanu.
- <sup>d</sup>Bêl-apal-uşur,gf.Bêl-iddin,Nabû-êţir-napšâti, Nergal-nâșir, . . . . zêr-ušabši.
- ${}^{d}B\hat{e}l$ - $\hat{e}pu\check{s}(-u\check{s}), \text{ f. } Zaba\dots$
- <sup>d</sup>Bêl-êriba, f. Nabû-kâşir, Rihêti.
- <sup>d</sup>Bêl-e-te-ru, êtir,
  - 1. s. Ardi-Innina, 70:2.
  - 2. s.  $Nab\hat{u}$ -šar . . . , 1:5.
  - 3. hširku, 161:4.
  - 4. 1:6.
- $^dB\hat{e}l$ -hu-us-sa-an-ni, 92:6.

#### $^{d}B\hat{e}l$ -ibni,

- 1. s. Bullut,415:11; gs. hbâ'iru,65:12;394:8.
- 2. s. Kurî, f. Šamaš-iddin, 403:9.
- 3. s. *Nabû-iddin*, **15**:3.
- 4. f. Innin·zêr-ušabši.
- 5. hkudimmu, 135:6; 251:6; 395:3.
- 6. 58:10; 331:2; 342:14; 370:7; 386:10.  $^{d}B\hat{e}l$ -iddin,
  - 1. s. hasû, f. Marduk-šum-ibni, 261:3.
  - 2. s. Marduk-zêr-ibni, gs. Bêl-apal-uşur, 65:13.

3. s. Nabû-êṭir, 35:1.

4. s. Šigûa, f. Marduk-êriba, 113:17; 236:16.

5. f. Nabû-nâ'id.

 ${}^{d}B\hat{e}l$ -iqbi, s. Nadn $\hat{a}$ , 6:16.

 $^{d}B\hat{e}l$ - $iq\hat{\imath}\check{s}a(-\check{s}a),$ 

1. s. Bel-apal-uşur, f. Nabû-eţir-napšâti, 66:16; 237:12.

2. s.  $Nab\hat{u}$ - $k\hat{a}$ sir, gs.  $N\hat{u}$ r-Sin, 397:12.

3. s. \*paḥḥaru,f. Šamaš-bâni-aḥi,407:18,21.

4. f. Aljê-šâ, Nabû-êţir-napšâti, Taribi.

5. 62:3.

 ${}^{d}B\hat{e}l$ -ka-šid-a-a-bi, 198:7.

<sup>d</sup>Bêl-kâşir,

1. f. Bêl-aliê-êriba.

2. 172:3, 4.

 ${}^{d}B\hat{e}l$ - $li'\hat{u}$ , s.  $Muk\hat{i}n$  . . . . , gs. Sin- $l\hat{i}q$ - $unn\hat{i}nni$ , 95 : 4.

<sup>a</sup>Bêl-na·din·aplu, s. Zêr-Bâbili<sup>ki</sup>, gs. Ili'-Marduk, 231:12; 233:15; 248:11.

 $^{d}B\hat{e}l$ -na-ṣir, s.  $Z\hat{e}r$ -ukîn, gs.  $^{h}maṣṣar$  abulli, 394:3.

<sup>d</sup>Bêl-ni-e-du, nâ'id,

1. s. Bânîtum-êreš, 276:1; 390:4.

2. s.  $^hqallu$  ša  $Nab\hat{u}$ -šar-uṣur, 307:7; 403:1.

<sup>a</sup>Bêl-[ri-man]-ni, s. <sup>h</sup>mandidi, f. Ša-Nabû-šû, 385:13.

 ${}^{d}B\hat{e}l$ -šar-ușur, mâr šarri, 322:2.

 $^{d}B\hat{e}l$ -šum-iškun(-un),

1. s. *Dabibi*, f. *Marduk-êţir*, 15:19; f. *Nabû-nâdin-šum*, 6:5.

2. s. Enurta-ah-iddin, gs. h-šang $\hat{u}$  . . . ., 58:12.

3. s. Kurî, f. Nâdinu, 407:22.

4. s.  $Nab\hat{u}$ - $g\hat{a}mil$ , 392:6.

5. f. Ahulâpîa.

 $^{d}B\hat{e}l$ -šu-nu,

1. s. Nabû-alyê-iddin, gs. Egibi, 95:10; 113:13; 175:3; 189:9; 233:19; 236:13; 237:9; 261:13; 262:12.

2. 199:9; 278:4.

 $^{d}B\hat{e}l$ -TUK-KUR- $\hat{u}$ -a, 405:14.

 ${}^{d}B\hat{e}l$ -uballit(-it),

1. s.  $Am\hat{e}l$ - $\hat{E}a$ , f.  $Nab\hat{u}$ - $ki\check{s}ir$ , 279:2.

2. s. Amêl-ša-tâbtizun-šu, 243:4.

3. s.  $B\hat{u}$ su, 42:3; 92:3.

4. s. Šum-ukîn, 173:5.

5. f. Ibni-Innin.

6. 54:1.

<sup>d</sup>Bêl-ušallim,

1. s. *Êriba*, gs. *Êpeš-ilu*, 385:1.

2. f. . . . , 58:12.

3. 385:2, 10.

 $^dB\hat{e}l$ -upalyhir(-ir),

1. s. Balâtsu, 201:4.

2. f. Arrab, Ibni-Ištar.

3. hnappah parzilli, 47:3.

4. 223:6.

<sup>d</sup> Bêl-ú-še-zib, f. Nabû-šum-lîšir.

<sup>d</sup>Bêl-zêr, Bêl-zêr,

1. s. Basîa, f. Šum-ukîn, 167:2; 413:3.

2. f. Šum-ukîn.

3. 110:6.

 $^dB\hat{e}l\ldots$ ,

1. f. Amêl-Nanâ.

2. 123:3; 172:14.

Bu-ú-ṣu, f. Bêl-uballiṭ.

Bul-lu-țu, Bul-luț,

1. s. hbâ'iru, f. Bêl-ibni, 65:12; 394:8.

2. f. Bêl-ibni.

Bul-lut-a,

1. s. Nanâ-ibni, 3:6.

2. f. Ina-ešî-êțir.

Da-bi-bi, gf. Marduk-êṭir, Nabû-nâdin-šum.

Damqi(DAN)-a, s. Nabû-ah-iddin, 30:2. See Nabû-mudammiq and Šamaš-mudammiq.

<sup>d</sup>Dan-nu-ahê-šu-êțir,

1. s.  $R\hat{\imath}m\hat{\imath}tu$ ,  ${}^{h}pu$ ,  $\hat{\imath}a$ , 412:1.

2. 412:9.

<sup>d</sup>Dan-nu-ahê-šu-ibni, s. Nergal-uballiț, 355:1; 414:4.

Dan-nu-d Nergal,

1. f. Šamaš-ah-iddin, Isinnâ.

2. hkâşir, 206:4.

d Dajân-ahê-iddin,

· 1. s. Gimillu, gs. Šigûa, 353:9.

2. 387:6.

<sup>d</sup> $Daj\hat{a}n$ - $\hat{e}re\check{s}$ , 297:7.

Dajân-dMarduk,

1. hrab bânî, 243: 2. Written hrab mba-ni-e.

2. 45:3; 417:7, 9.

Di-ka-na-a-a, s. Nergal-ibni.

E-a . . . . , 83:8.

Ê-an-na-ibni,

1. s. Ana-eli-Bêl-amur, 403:3.

2. s. Amurru-rîmanni, 365:2.

3. s. *Iddîa*, 279:11.

4. s. *Ina-ṣilli-Nanâ*, 377:6.

5. f. Rîmût.

6. hMU bîti, 240:6.

7. 67:6.

 $\hat{E}$ -an-na-li-pi-uṣur, lîp,

1. s. Tâbîa, gs. Kidin-Marduk, 418:14.

2. f. Nabû-mukîn-aplu.

3. 4:7; 306:5; 402:5.

 $\hat{E}$ -an-na-šum-ibni,

1. s.  $Ah\hat{e}$ -š $\hat{a}$ , 231:15; 237:15; 248:12; 412:18.

2. 249:16.

 $^{d}\hat{E}a$ -kur-ban-ni, 326:2.

dÊa-iddin, f. Nabû-êtir.

 $^{d}\hat{E}a$ -šar-bul-lit, 272:3.

 ${}^{d}\hat{E}$ -a-šum-iddin, f. Šul $\hat{a}$ .

 $^{d}\hat{E}a$ - $z\hat{e}r$ - $iq\hat{i}$ §a(-§a), 212:9.

E-gi-bi, gf. Bêl-šunu, Mušallim-Marduk, Nabûahê-iqîša, Nabû-êţir-napšâti, Nâdin, Zêrîa·

Ê-kur-za-kir, gf. Marduk-êţir, Mûrânu, Mušêzib, Nabû-bâni-aḥi, Nabû-bêl-šunu.

Enlil-š $\hat{a}$ pik- $z\hat{e}r$ ,  ${}^{h}TIK$ -EN-NA, 94:11.

<sup>a</sup>Enurta-ah-iddin, s. <sup>h</sup>šang $\hat{u}$  . . . ., f.  $B\hat{e}l$ -šum-iškun, 58:13.

<sup>d</sup>Enurta-šar-uṣur, <sup>h</sup>qîpu, 15:5.

 $\hat{E}pe\check{s}(-e\check{s})$ -iliu, gf.  $B\hat{e}l$ -u $\check{s}allim$ .

*Ériba*(-ba), s. *Épeš-ilu*, f. *Bêl-ušallim*, 385:1. *E-rib-šu*, 230:10.

Ešî-êţir,

1. s. Nabû-šum-iškum, 17:10.

E-til-lu, lum,

1. f. Marduk-zêr-ibni.

2. 260:8, 10.

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- 2. s Nergal-êpuš, gs. Êkur-zâkir, 257:7. Mu-še-zib-<sup>a</sup>Bel, Mušêzib,
  - 1. s. *Aplâ*, gs. *Arrabtum*, 65:10; 231:10; 236:12; 248:8; 262:11.
  - s. Rîmût-Êa, f. Nabû-bâni-a'yi, 407:1,9;
     f. Šamaš-zêr . . . . , 307:1.
  - 3. s. Šum-ukîn, 385:12.
  - 4. s. Šamaš-mudammiq, 324:3.
  - 5. s. . . .  $z\hat{e}r$ -iddin, 187:4.
  - 6. f. Balâțu.
  - 7. hkudimmu, 325:2.
  - 8. hnappahu, 132:4.
  - 9. hnappah parzilli, 194:4.
  - 10. 212:6; 407:10.

Muš $\hat{e}zib$ - $^{d}Nab\hat{u}$ , 352:10.

fMu-še-zib-ti, 276:8.

Na-aš-[pir]-tum, f. Šullu . . . .

Na ...., f. Balâţsu.

Na'id-dIštar,

- 1. s. Nadnâ, 107:4; 304:4.
- 2. s. Rîmût, 312:5.

Nâ'id-dMarduk, f. Nabû-êţir.

<sup>a</sup>Nabû-ah-êreš, f. Šum-ukîn,

<sup>d</sup>Nabû-ah-iddin,

- 1. s. Amêl-Nanâ, 109:3; 241:8.
- 2. s. haškapu, f. Nabû-kišir, 117:11.
- 3. s. Nabû-nishur, 393:3.
- 4. s. Nabû-dala', 352:2.
- 5. s.  $Nab\hat{u}$  ..., 280:3.
- 6. f. Anu-zêr-ibni, Damqîa, Haşiru, İstarzêr . . . , Marduk, Šulâ.
- **7.** 18:3; 211:4; 241:21.

 $^{d}Nab\hat{u}$ -ah . . . ., 241 : 8.

<sup>d</sup>Nabû-a 1ê-bul-lut, bullut, bullit,

- 1. s. Nanâ-a'ı-iddin, 304:2.
- 2. gs. Ša-Nabû-šû, 260:4.
- 3. 88:1; 199:6; 260:14.

<sup>d</sup>Nabû-ahê-êriba,

- 1. s. . . . . *šum-ibni*, 63:12.
- 2.63:8,19.

<sup>d</sup>Nabû-ahê-iddin,

- 1. s.  $Apl\hat{a}$ , 33:5.
- 2. s. Egibi, f. Bêl-šunu, 95:10; 113:13; 189:10; 233:19; 236:13; 237:10; 261:13; 262:12.

- 3. f. Nabû-êtir.
- 4. 110:3; 256:3; 392:17.

 $^{d}Nab\hat{u}$ - $ah\hat{e}$ - $\check{s}u$ , 4:11.

<sup>d</sup>Nabû-ahê-ušallim,

- 1. s. Ina-e $\hat{s}\hat{\imath}$ - $\hat{e}tir$ , 6:17.
- 2. s. *Nabû-mudammiq*, 252:13.
- 3. s.  $Rih\hat{e}[tu]$ , 80:16.
- 4. s. Zêrûtu, 207:6.
- 5. s. . . .  $u \hat{s} \hat{e} z i b$ , 170:5.
- 6. f. Ina-ṣilli-Nanâ, Nabû(?)-šum-êreš, Nâdina-ahu.
- 7.65:3.

 $^{d}Nab\hat{u}$ - $ah\hat{e}$  . . . ., 63:3.

<sup>d</sup>Nabû-a-ku-uşur, <sup>h</sup>qallu ša Šulâ, 308:11.

<sup>d</sup>Nabû-apal-iddin, s. Marduk-êriba, 417:2, 3 6, 11.

<sup>d</sup>Nabû-balât-su-iq-bi, iqbi,

- 1. s. Gimil-Nanâ, f. Marduk-šum-iddin, 233:14; 261:12; 262:9.
- 2. s. Ibnâ, 86:5; 250:14.
- 3. s. Iqîša, 63:4, 16, 19, 20.
- 4. s.  $Kin\hat{a}$ , 303:2; 395:7.
- 5. s.  $Nan\hat{a} \cdot \hat{e} \cdot re\check{s}$ , 231 : 3.
- 6. s. Sin-lîq-unnînni, f. Bânîa, 353:14. f. Nabû-bâni-abi, 233:20; 394:10; 412:19; 419:11.
- 7. s. . . . , f. Samaš-šum-iddin, 63:24.
- 8. f. Marduk-šum-iddin, Nabû-bâni-alji, Šamaš-šum-iddin, Taddan-alju.
- 9. 58:14; 190:5; 387:7; 396:10.

<sup>d</sup>Nabû-bâni-ahi,

- 1. s. *Aḥu-ši*, 165:6.
- 2. s. Aplâ, 229:10.
- 3. s. Ardi- $Nab\hat{u}$ , gs. ${}^hNI$ - $SURgin\hat{e}$ , 233:16; 261:14.
- 4. s. *Êkur-zâkir*, f. *Mûrânu*, 380:17.
- 5. s. *Ibnâ*, 94:15; gs. *Êkur-zâkir*, 94:4; 113:15.
- 6. s. *Mušêzib-Bêl*, gs. *Rîmût-Êa*, 407:1, 9, 15, 17.
- 7. s. Nabû-balâṭsu-iqbi, 293:3; 313:2; 378:3; gs. Sin-lîq-unnînni, 233:20; 394:9; 412:19; 419:11.
- 8. s. Rîmût-Êa, f. Šamaš-ah-iddin, 407:3.
- 9. s. Šamaš-zêr-iqîša, 201:3.

10. 36:10; 241:20; 247:6.

<sup>d</sup>Nabû-bêl-šu-nu,

- 1. s. *Kudurru*, gs. *Êkur-zâkir*, 385:16.
- 2. s.  $Nab\hat{u}$ -šar-ah $\hat{e}$ -šu, 210:6.
- 3. s. *Nabû-ušabši*, 207 : 5.
- 4. f. Innin-zêr-iqîša, Nininnu-šum-ibni.

 $^{d}Nub\hat{u}-bul-[lut]-an-ni$ , 348:3.

<sup>d</sup>Nabû-da-la-'. f. Nabû-ah-iddin.

 $^dNab\hat{u}$ -e-du-uşur, 213:8.

<sup>d</sup> Nabû-e-id-ru, 239:6.

 $^{-d}Nab\hat{u}$ - $\hat{e}pu\check{s}(-u\check{s}),$ 

- 1. s. *Kalbi* . . . . , 56: 3.
- 2. s. Kutti-ilu, 400:13.

<sup>d</sup> Nabû-êreš,

- 1. f. Nabû-mudammiq.
- 2.1:7.

<sup>d</sup> Nabû-e-te-ru, êtir,

- 1. s. *Aplâ*, 110:7; 387:12.
- 2. s. *Êa-iddin*, 205:2.
- 3. s. Na'id-Marduk, 17:7.
- 4. s. *Nabû-ahê-iddin*, 54:4.
- 5. s. Nabû-šum-ibni, 291:3.
- 6. s. Nergal- $n\hat{a}$ sir, gs. . . . . a-pal, 380:2.
- 7. f. Balâțu, Bêl-iddin, Mûrânu.
- 8. 239:6; 352:4, 11; 380:7.

<sup>d</sup> Nabû-êţir-napšâti,

- 1. s. Ardi-Bêl, 218:6; gs. Egibi, 353:11; 419:9.
- 2. s.  $B\hat{e}l$ - $iq\hat{i}ša$ , 155:2; gs.  $B\hat{e}l$ -apal-usur, 66:15; 237:12.
- 3. s. Innin-tabni-uṣur, gs. Gimil-Nanâ, 403:12.
- 4. s. Sigûa, 6:9.
- 5. f. *Iṣṣur*, *Lîširu*, *Zerbibi*.

<sup>a</sup>Nabû-ga-mil, f. Balâṭu, Bêl-šum--iškun, Itti-Nabû-balâṭu, Šulâ, Zêrîa.

 $^{d}Nab\hat{u}$ -ibni, s. Bullut, gs.  $^{h}b\hat{a}$ 'iru, 394:8.  $^{d}Nab\hat{u}$ -iddin,

- 1. f. Bêl-ibni, Rîmût.
- 2. hUR-GAM, 180:4. See M 8672.

<sup>d</sup>Nabû-iq-bi, iqbi,

- 1. s. Nadnâ, 6:16.
- 2. s. Nergal-šum-ibni, 112:4.
- 3. 175:4, 5.
- <sup>1</sup> Cf. REN p. 29, note.

<sup>d</sup> Nabû-karâbi, 4:10.

<sup>d</sup>Nabû-kâşir,

- 1. s. Arrabti, 178:3.
- 2. s.  $B\hat{e}l$ - $\hat{e}riba(?)$ , 21:3.
- 3. s. Nûr-Sin, f. Bêl-iqîša, 397:13.
- 4. 21:5; 351:6.

<sup>d</sup> Nabû-ki-šir,

- 1. s. Bêl-uballiţ, gs. Amêl-Êa, 279:1.
- 2. s. Nabû-ah-iddin, gs. haškapu, 117:10.
- 3. s. Zêrbânîtum, 39:4.
- 4. f. Nabû-zêr-ušabši.
- 5. 27:3; 218:4.
- $^{d}Nab\hat{u}$ -kudurri-uṣur, šar  $B\hat{a}bili^{ki}$ , 1:9; 2:13; passim.
- $^{d}Nabû$ -lu- $\acute{u}$ -sa-lim,  $^{h}$ ašlaku, 271:2.
- $^{\hat{a}}Nab\hat{u}$ -mit-ri, 351:4.
- $^{d}Nab\hat{u}$ -mudammiq (DAN), $^{1}$ 
  - 1. s. Nabû-êreš, 195:10.
  - 2. s. Šamaš-zêr-ibni, 282:4; 284:4; 295:2; 369:3.
  - 3. . . . . , f. Zêrîa, 15:14.
  - 4. f. Aplâ, Nabû-ahê-ušallim.
  - 5.80:21.

 $^{d}Nab\hat{u}$ -muk $\hat{i}$ m-aplu,

- 1. s. *Êanna-lîp-uşur*, 415:13.
- 2. s. Igîša, 305:3.
- 3. s. *Šalti-ilu*, 158:1.
- 4. s. Šulâ, 392:4.
- 5. s.  $Z\hat{e}r\hat{i}a$ , gs.  $^{h}$  . . . . , 407:19.

<sup>d</sup> Nabû-mukîn-zêr, f. Nabû-šum-lîšir.

<sup>d</sup> Nabû-mukîn . . . , f. Šamaš-zêr-ibni.

<sup>d</sup> Nabû-mušêtiq-urra.

- 1. s. Balāṭsu, 317:5.
- 2. s. *Ištar-nâdin-ahi*, 294:4.
- 3. s.  $R\hat{\imath}m\hat{\imath}ut$ , 241:18.
- 4. s. Šamaîa, 267 : 2.
- 5. s. . . . *ibni*, 418:6.
- 6. f. Innina-alı-iddin, Ištar-alı-iddin, Nidinti.
- 7. hmâr šipri ša Taribi, 150:2.
- 8.417:15.

<sup>d</sup> Nabû-nâ'id,

- 1. s. Aqar-aliu, 108:6.
- 2. s. Bêl-iddin, 15:1.

- 3. s. Nabû-zêr-ukîn, 108:2.
- 4. s.  ${}^{t}Za$  . . . . ti, 250:8.
- 5. f. Ardi-Innin.
- 6. šar Bâbili<sup>ki</sup> 263:6; 264:7; passim.
- $^d$  Nabû-na-dan-nu, f. Nabû . . . .
- <sup>d</sup>Nabû-nâdin-ahi,
  - 1. f. Šum-iddin.
  - 2.181:8.
- <sup>d</sup> Nabû-nâdin-aplu, s. Sin-tabni, f. Sillâ, 403:10.
- <sup>d</sup> Nabû-na-din-šum,
  - 1. s. Bèl-šum-iškun, gs. Dabibi, hšatammu, 6:5.
  - 2. f. Šum-iddin.
- <sup>d</sup> Nabû-nâsir,
  - 1. s. Zabida, 146:2.
  - 2. f. Agar-aplu, Zêrîa.
  - 3. 351:6.
- <sup>d</sup>Nabû-ni-is-hur, f. Nabû-ah-iddin.
- <sup>d</sup> Nabû-ri-man-ni, 149:3.
- <sup>a</sup> Nabû-šar-hi-ilâni, gf. Ardi-Innina.
- <sup>d</sup>Nabû-šar-ahê-šu,
  - 1. f. Nabû-bêl-šunu.
  - 2. 212:13.
- <sup>a</sup>Nabû-šarr-a-ni, <sup>h</sup>agarru, 268:4.
- <sup>d</sup> Nabû-šar-uşur,
  - 1. \*hšaqû šarri, \*hbêl piqitti £anna, 380:11; 394:6; 403:2; 419:7.
  - **2.** 307:8, 11, 15; 332:3; 345:4; 367:3; 411:3.
- $^{d}Nab\hat{u}$ -šar . . . ., f.  $B\hat{e}l$ - $\hat{e}tir$ , Šum-uṣur.
- <sup>d</sup>Nabû-še-im-me-e, f. Šum-uṣur
- <sup>d</sup> Nabû-šum-êreš,
  - 1. s. Nabû-ušallim, 84:11.
  - 2.348:3.
- <sup>d</sup> Nabû-šum-ibni,
  - 1. s. Marduk, 252:19.
  - 2. f. Nanâ . . . ., Nabû-êţir.
- <sup>d</sup>Nabû-šum-iddin,
  - 1. s. Kalumu, 108:3.
  - 2. s. Mukîn-zêr, 6:15.
  - 3. s. Pir', 250:11.
  - 4. s. Supê-Bêl, f. Sin-ahê-bullut, 398:25.
  - 5. s. Zîbi, 197:7.
  - 6. f. Kudurru.
- $^{d}Nab\hat{u}$ - $\check{s}um$ - $\check{i}\check{s}kun$ (-um),

- 1. f. Ešî-êtir.
- 2. hAD-BIT, 396:14.
- <sup>d</sup> Nabû-šum-lîšir,
  - 1. s. Bêl-ušêzib, 259:3.
  - 2. s. Marduk-nâşir, 245:4.
  - 3. s. *Nabû-mukîn-zêr*, 228:5.
  - 4. s. Nadnâ, 35:12.
  - 5. f. Šadûnu,
  - 6. 241:5.
- $^{d}Nab\hat{u}$ -šum-uk $\hat{i}$ n,
  - 1. s. Nadnâ, 17:9.
  - 2. s. hnáš patri, 398:24.
  - 3. f. Ardi-Innina,Innina-šum-êreš,Kidin-Marduk, Rîmût.
  - 4. 162:7; 193:3, 10; 387:17.
- $^{d}Nab\hat{u}$ -šum . . . .,
  - 1. s. Nanâ-êreš, 36:1.
  - 2. s.  $h\check{s}ang\hat{u}$   $^dZariqu$ , 201:6.
  - 3. s. Šullum, 19:4.
  - 4. f. Balâtu.
- <sup>d</sup> Nabû-šu-zib-an-ni, f. Kuduranu.
- <sup>d</sup>Nabû-taq-bi-lîšir, f. Kudurru.
- <sup>a</sup>Nabû-upalılıir(SAB-ir), f. Balâtu.
- <sup>d</sup> Nabû-ušabši(-ši),
  - 1. s.  $Nab\hat{u}$ - $z\hat{e}r$ - $uk\hat{\imath}n$ , 153:4.
  - 2. f. Ina-ešî-êţir, Nabû-bêl-šunu.
  - 3. 239:9.
- <sup>d</sup>Nabû-ú-šul-lim, ušallim,
  - 1. s. Ardi-Nabû, 405:2.
  - 2. s. *Amurru-ušêzib*, 113:4.
  - 3. s. Arrabtu, 56:5; 172:10.
  - 4. s. Mukîn-šum, gs. Sin-lîq-unnînni, 189:4.
  - 5. s. . . . , gs.  ${}^{h}r\hat{e}'\hat{u}$  sattukki, 394:12.
  - 6. f. Ilâni-iddin, Innina-zêr-ibni.
  - 7. 210:5; 306:4, 9; 405:13, 18.
- <sup>d</sup> Nabû-ú-še-zib,
  - 1. hrab bâbi, 386:2.
  - 2. 278:3.
- <sup>d</sup>Nabû-zêr-ibni, f. Bêl-aljê-iddin.
- <sup>d</sup> Nabû-zêr-iddin,
  - 1. s. *Ibnâ*, 84:5.
  - 2. s. Nanâ-êreš, gs.Kidinu-Marduk, 233:4.
  - 3. 10:4.
- $^{d}Nab\hat{u}$ - $z\hat{e}r$ - $iq\hat{i}$ sa(-sa),

1. f. Ina-ešî-êţir, Innin-mukîn-aplu.

2.4:8.

<sup>d</sup>  $Nab\hat{u}$ - $z\hat{e}$ **r**- $l\hat{i}$ ši**r**, s.  $N\hat{a}din$ , 17:1.

<sup>d</sup> Nabû-zêr-ukîn,

1. f. Ibni-Innina, Nabû-nâ'id, Nabûušabši.

2. 4:3; 78:7; 210:4.

<sup>d</sup> Nabû-zêr-ušabši(-ši), TIL,

1. s. Nabû-kišir, 117:8, 14.

2. 109:8.

 $^{d}Nab\hat{u}$ - $z\hat{e}r\dots 9:4.$ 

<sup>d</sup>  $Nab\hat{u}$  . . . .,

1. s. Nabû-nadannu, 108:5.

2. s. Zabdîa, 108:1.

3. f. Nabû-ah-iddin.

4. 25:6; 418:1.

Nâdina(-na)-ahu,

1. s. Innin-zêr-ibni, 72:7; 238:11.

2. s.  $Nab\hat{u}$ - $ah\hat{e}$ ·u\*allim, 383:2.

3.73:3.

Nâdina(-na)-aplu,

1. s.  $N\hat{u}r\hat{e}a$ , 80:15.

2. s. Šum-ukîn, 125:3; 290:7.

3. f. Silme.

4. 141:10.

Na-di-nu, Na-din,

1. s. An-da-hir, f. Nergal-ašarid, 15:15.

2. s. Aplâ, 198:12; 218:9; 245:2; gs. Ahûtu, 237:13.

3. s. Ardi-Innina, 368:2.

4. s. Babûtu, f. Kiribtu, 66:2.

5. s. Balâṭsu, gs. Mandidi, 236:3.

6. s.  $B\hat{e}l$ - $a\hat{h}\hat{e}$ - $iq\hat{i}ša$ , gs. Egibi, 353:12; 380:14; 394:13; 412:15.

7. s.  $B\hat{e}l$ -šum-iškun, gs.  $Kur\hat{\imath}$ , 407 : 22.

8. s. Marduk, gs. Babutti, 6:12.

9. s. Nanâ-êreš, 301:13.

10. s. Nergal-šum-ibni, 234:12.

11. s.  ${}^{h}U$ ..., f. Šamaš-uballit, 407:20.

12. f. Bazuzu, Mukîn-zêr, Nabû-zêr-lîšir, Šamaš....

13. 22:3; 387:10, 11; 407:7.

Nad-na-a,

1. s. Niš-su-ilu, 114:3.

2. f. Bânîa, Bêl-iqbi, Innin-zêr-iqîša,

Marduk, Nâ'id-Ištar, Nabû-iqbi, Nabûšum-lîšir, Nabû-šum-ukîn.

3. 226:7; 255:6.

 $^{d}Na$ -na-a-ah-iddin,

1. s. Amêl-Nanâ, 80:10.

2. s. Ardi-Nabû, 408:7.

3. s. Arrab, 184:3; 238:10.

4. s. Innin-šum-uşur, 373:5.

5. s. Nanâ-êreš, 413:14.

6. s. Nergal-uballit, 164:9.

7. f. Ina-ešî-êṭir, Nabû-aḥê-bulluṭ,Šûzubu, Zêrîa.

8. 25:7; 338:9; 373:2.

 $^dNa$ -na-a- $\hat{e}pu\check{s}(-u\check{s}),$ 

1. f. Ana-bîti-šu.

2. 234:4.

d Na-na-a-êreš,

1. s. Kidinu-Marduk, f. Nabû-zêr-iddin, 233:4.

2. f. Ina-ešî-êţir, Innin-šum-uṣur, Kuddîa, Nabû-balâṭsu-iqbi, Nabû-šum . . . ., Nâdinu, Nanâ-aḥ-iddin, Raḥaṣ, Zêrîa.

3. hnappah siparri, 358:2.

4. hpuṣâ, 212:2.

5. 255:6; 392:16; 402:11.

<sup>d</sup> Na-na-a-ibni, f. Bulluṭa, Marduk, Nergalnâṣir, Upaqu.

<sup>d</sup> Na-na-a-iddin,

1. s. *Balâṭsu*, <sup>h</sup>puṣâ, 412:3.

2. s. Mukîn-zêr, 108:15.

3. s. *hšangû ili*, f. *Zêrîa*, 307:5.

4. f. Amêl-Nanâ.

5. hašlaku, 26:4.

6. harad ekalli, 409:6.

7. <sup>h</sup>MU ša KIL iṣṣurâti, 23:4; 200:8; 234:6.

8. 4:11; 53:9; 68:3; 241:8.

<sup>d</sup> Na-na-a-karâbi,

1. s. Ardia, 46:3;  $^h$ nappa $^h$ [parzilli], 49:3.

2. s. Ina-silli-Nanâ, 258:2.

3. s.  $T\hat{a}b$ - $\check{s}ar$  . . . . , 168:7.

4. f. Ina-ṣillu-Nanâ, Innin-zêr-ušabši. Ši'ilu, Zêrîa.

5. 80:19; 168:1; 396:7.

 $^{d}Na$ -na-a-šum-iddin, 191:9.

 ${}^{d}Na$ -na-a . . . . uṣur, s. Ina-ṣilli-Nanâ, 419:2.  ${}^{d}Na$ -na-a . . . .

1. s. Rîmût, 74:6.

2. s. . . . , 108:13.

3. f. Innin . . . ., Nergal-nâşir.

<sup>d</sup> Na-na..., s. Nabû-šum-ibni, 196:4.

Na-ni-ia, f. Ardîa.

<sup>h</sup>nâš paṭri f. Nabû-šum-ukîn.

<sup>d</sup> Nergal-ah-iddin, f. Zêrîa.

<sup>d</sup> Nergal-a-ša-rid, s. Nâdin, gs. Andaḥir, 15:15.

<sup>d</sup> Nergal-da-nu, 343:7.

<sup>a</sup>Nergal-êpuš(-uš), s. Êkur-zâkir, f. Mušêzib, 257:8.

a Nergal-ešî-êțir,

1. s.  $h\check{s}ang\hat{u}$  AN-NA f. Gimillu, 398:4.

2. s.  $\check{S}amu$ , gs. . . . , 63:23.

3. s. Zabida, 63:11.

<sup>d</sup> Nergal-êțir, f. Marduk-êțir.

<sup>d</sup> Nergal-ina-ešî-êtir, 65:3.

<sup>d</sup> Nergal-ibni,

1. s. . . . .  $z\hat{e}r$ , 392:11.

2. f. Dikanâ.

<sup>a</sup> Nergal-iddin, f. Gimillu, Rîmût, Šadûnu.

d Nergal-na-sir, nâsir,

1. s. *Aqar-aplu*, 20:4; gs. *Bêl-apal-uşur*, 6:10.

2. s. Gimillu, 357:4.

3. s. Nanâ-ibni, 84:2; 165:7; 191:3; 389:3.

4. s. . . . *ibni*, 418:4.

5. s. . . . . a-pal, f.  $Nab\hat{u}$ - $\hat{e}tir$ , 380:2.

6. s. . . . . 40:4.

7. f. Ardîa, Marduk-šum-iddin.

8.81:9;389:7.

<sup>d</sup> Nergal-šum-ibni, f. Nabû-iqbi, Nâdin.

<sup>d</sup> Nergal-šum-iddin,

1. s. *Ina-ešî-ĉţir*, 362 : 4; 375 : 3; gs. *Ḫunzû*, 353 : 4.

2. 387:9.

<sup>d</sup> Nergal-uballit(-it),

1. f. Dannu-aljê-šu-ibni, Ibni-Innina, Nanâ-alj-iddin.

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<sup>d</sup> Nergal-ušallim, f. Kal (?) ...., Ibni-Innina, Innin-šar-uṣur, Šum-iddin. <sup>d</sup> Nergal-ú-še-zib,

1. f. *Bânîa*.

 $2. \hat{a}t\hat{u}, 230:6.$ 

<sup>d</sup> Nergal-zêr-ibni, s. Kudurru, 63:26.

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2. s. Nabû-mušêtiq-urra, 283:3; 366:6.

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<sup>h</sup>NI-SUR gi-ni-e, gi-na, gf. Balâṭu, Nabû-bâniahi.

<sup>d</sup>Nin-in-nu- $\check{s}um$ -ibni, s. $Nab\hat{u}$ - $b\hat{e}l$ - $\check{s}unu$ , 397:10.

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<sup>h</sup>rê'û sattukki, gf. Nabû-ušallim.

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3. f. Ardi-Nabû, Gimillu, Nabû-ahêušallim.

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1. s. *Êanna-ibni*, 80:4.

2. s. Nabû-iddin, 15:4.

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- 6. f. Ahu-šunu, Dannu-ahê-šu-êţir, Ibni-Innina, Innin-zêr-ibni, Innin-ahê..., Innin-zêr-ušabši, Ištar-šar-uṣur, Nâ'id-Ištar, Nabû-mušêtiq-urra, Nanâ...
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- 9. <sup>h</sup>šušanu ša sîsi, 122:4.
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<sup>d</sup>Sin-al<sub>l</sub>ê-iddin, f. Rîmût.

<sup>d</sup> Sin-a hê-bul-[lut], s. Nabû-šum-iddin, gs. Supê-Bêl, 398:25.

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<sup>d</sup> Sin-iddin,

- 1. s. Bêl-ahê-êriba, 352 : 6.
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- <sup>d</sup> Sin-lîq-unnîmni, gf. Bânîa, Bêl-li'û, Inninzêr-ušabši, Nabû-bâni-ahi, Nabûušallim.
- <sup>d</sup>Sin-tab-ni, gf. Šamaš-zêr-lîšir, Şillâ.
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- <sup>d</sup> Šamaš-apal-iddin, 4:10.
- <sup>d</sup> Šamaš-bâni-alji, s. Bêl-iqîša, gs. <sup>h</sup>paljharu, 407:21.

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- <sup>a</sup>Samaš-ibni,
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- <sup>d</sup> Šamaš-iddin,
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- <sup>d</sup> Šamaš-it-ti-[ia], <sup>h</sup>qallu, 385:3.
- $^{d}$ Šama $\check{s}$ -mudammiq(-iq), mudammiq(DAN),
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- <sup>a</sup> Šamaš-mukîn-[zêr], s. Bêl-alıê-[iddin], gs. Nûr-Sin, 390:7.
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1. s. <i>Ina-ešî-êţir</i> , gs. <i>Bêl-apal-uşur</i> , 418:12;
2. 412:16.
$\dots$ $z\hat{e}r$ , f. $Nergal$ - $ibni$ .

# Names of Places.

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^{\hat{a}l}A-qa-de^{ki}, 417:5.
m\hat{a}tAr-na-ba-nu, 225:4.
^{\hat{a}l}A....ra, 108:16.
B\hat{a}bilu^{ki}, 1:10; 2:4; passim.
Bar-sip^{ki}, 117:15; 296:4.
Bît a-ki-tu, tum, ti, 286:5; 308:2; 377:3;
        393:2, 6; 396:11.
Bît alpême, 64:2.
Bit \ ^mBalatu, 398:7.
B\hat{\imath}t^{md}B\hat{e}l-iddin, 35:1.
\hat{a}lB\hat{\imath}t\ DA-KUR, 54:6.
Bît dul-lu, 388:2, 9, 13.
Bit \ ^mGimillu, 398:4.
Bît hi-il-şu, şi, 178:2; 190:3; 314:3; 320:5;
        339:4.
Bît immeri, 64:3.
Bît hišparê, 228:4.
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Bît ištânu, 398:5. Bit ka-ra-am, 241:1.Bît ka-ri-e, 241:1; 253:8. Bît karê, 96:2; 254:5; 258:6; 388:3, 10, 14. Bît kil-li, ki-il, 120:3; 156:6; 203:3; 318:3.  $B\hat{\imath}t^{-m}Rab$ -ba-ni-e, 228:2.  $\hat{a}lB\hat{i}t$  šar  $B\hat{a}bili^{ki}$  353:16. Bît ú-ri-e, 335:1.  $\hat{a}lB\hat{\imath}t\hat{a}ti$ , 225:3.  $\hat{a}l$  md $B\hat{e}l$ -ibni, 415:11.  $Dilmun(NI-TUK^{ki}), 42:2; 238:2; 347:1;$ 373:1.  $D\hat{u}ru^{ki}$ , 314:6.  $t\hat{a}mirtuHu-u$ ş-şi-e-tu, 16:1.  $m\hat{a}tI$ -sal-la, 225:2. ålKAR Éanna, 231:16; 248:13.  $KIP ša Babili^{ki}$ , 60:5.

 $^{\hat{a}l}KUR$ -BAT, 413:2.  $^{m\hat{a}t}Mi$ -sir, 327:3. Ni-ri-bi ša dûri, 260:18.  $t\hat{a}mirtuRaq-qat-d\check{S}ama\check{s}, 103:3.$ Sip-par, 350:2.

Ši-i-hu ša  ${}^{d}B\hat{e}lit$  ša  $Uruk^{ki}$ , 248:13.  $m\hat{a}^tSi$ -im-mir, 9:2.

âl Sur-ru, 94:17. mai Sur-ru, 151:6; 169:3. Ta-bi-nu, 403:6. mat Te-ma-a, 294:6.<sup>âl</sup> Ú-pi-ia, 58:15; 256:6. *Uruk*<sup>ki</sup>, 15:20; 17:12; passim.

# Names of Temples.

*Ē-an-na*, 15:6, 13; 65:8; passim. *Ē-bar-ra*, 386:10.  $\hat{E}kur\hat{a}ti^{mes}$ , 86:2.

 $\hat{E}^{-d}Nusku$ , 89:5.  $\hat{E}$ -d Uşur-amât-su, 173:4.  $\hat{E}$ - $^{d}Sin$ , 418:18.

# Names of Canals and Gates.

 $^{n\hat{a}r}A\mathring{S}$ , 107:3.  $^{n\hat{a}r}Har-ri, 96:11.$ nârNI-KUR, 10:3. <sup>nâr</sup>Šarru, 376:2. <sup>nâr</sup>Ša ina abulli <sup>d</sup>Adad, 268:2, 9; 317: 1, 2.  $n \hat{a}r Tak$ -kil, 54:3. Abullu, 394:4. Abullu <sup>d</sup>Adad, 268:2, 9; 317:2. Bâb a-ki-ti, 393:2, 6. Bâb ka-lak-ku, 279:7.

# CATALOGUE.

# TIME OF NEBUCHADREZZAR.

Text No.	Year.	Month.	Day.	GCBC	Contents.
1	1	3	11	225	Receipt for animals.
2	1	4	16	300	Itemized inventory of animals.
3	1	7	?	57	Receipt for animals or hides.
4	2	3	7	748	Itemized receipt for wool.
5	2	8	29	417	Report concerning animals.
6	2	9	24	472	Itemized statement concerning money.
7	3	1	8	412	Record concerning cattle.
8	37	1	28	128	Date wine received for workmen who burn bricks.
9	3	12a	7	110	Iron placed at the disposal of blacksmiths.
10	3	10	7	111	Receipt for iron and iron wagons used in digging a canal.
11	5	4	10	112	Receipt for the bodies of dead animals.
12	9	5	14	92	Delivery of barley for flour.
13	22	11	1	65	Receipt for wool.
14	12	7	22	83	Record concerning barley.
15	5	5	12	<b>13</b> 3	Three men become surety for another.
16	18	1	16	102	Receipt for dates.
17	6	9	16	285	Record of interest to be paid.
18	7	2	6	107	Record of interest to be paid.
19	5	2	23	431	Impost on barley.
20	4	3	19	136	Receipt for wool.
21	22	11	15	78	Record of a transaction concerning sesame.
22	14	8	13	95	Payment of money and barley to two men in the service of the king.
23	22	6	22	93	Receipt for the bodies of dead fowls.
$\frac{23}{24}$	5	1	15	320	Receipt for sheep and goat hides.
25	11	8	15	79	Record concerning dates.
26	8	$\frac{6}{4}$	14	80	Delivery of garments to fullers.
27	16	8	8	88	Receipt for barley.
28	14	6	3	295	Report of revenue in currency and grain.
29	23	2	13	89	Receipt for the body of a dead sheep.
30	22	12a	26	75	Receipt for money.
31	22	3	23	68	Receipt for barley given to a sailor.
- J.	<u> </u>		20	30	(57)

Text No.	Year.	Month.	Day.	GCBC.	Contents.
32	5	4	16	64	Receipt for barley.
33	22	9	10	90	Receipt for dates as part of impost.
34	22	8	2	299	Delivery of money as impost.
35	22	11	28	415	Lease of property from a woman for four years.
36	26	12 a	9	401	Payment of barley to workmen who perform special tasks.
37	4	3	<b>2</b> 8	458	Silver paid for gold.
38	18	1	5	99	Dates and wool paid to the chief consecrated
30	10	1.	U	33	servant.
39	12	?	23	298	Itemized receipt for dates.
40	21	9	28	96	Receipt for honey.
41	18	7	2	48	Receipt for dates presented as an offering.
42	21	12 a	26	272	Receipt for money, the price of dates.
43	7	10	11	105	Temple record.
44	23	7	?	86	Record concerning oil for lighting purposes.
45	23	$12\mathrm{b}$	3	325	Receipt for money in payment for wood and salt.
46	21	7	16	315	Receipt for iron and hoes.
47	32	7	21	312	Iron delivered to a blacksmith.
48	22	9	1	67	Receipt for oil used for lighting on feast days.
49	21	7	24	309	Delivery of iron to a blacksmith.
50	?	7	9	335	Receipt for the body of a dead animal.
51	36	11	21	91	Record concerning an implement of iron.
52	37	6	7	53	Date wine received for priests.
53	24	3	24	82	Barley received for the use of cattle, and fowls.
54	24	10	17	146	Money paid to men detailed for a specific work.
55	26	9	23	413	Receipt for money paid for food to different
					persons.
56	2 <b>2</b>	11	28	74	Revenue money paid for reeds.
57	36	10	14	463	Document promising to pay the price of a dead ox.
58	?	?	?	477	Record of interest to be paid.
59	22	11	27	117	Record of barley paid to various artisans.
60	20	5	15	331	Record concerning animals.
61	13	9	12	291	Receipt for clothing.
62	26	5	19	310	Receipt for barley used as food.
63	5	4	16	424	Transaction concerning sheep and goats.
64	37	2	20	85	Receipt for date wine given to ox and sheep stables.
65	36	Q	C	420	
66	36	8 11	6	439	Record of debt to be paid.
		11	5	440	Bailment with provision for a fine in case of default.
67	32	12 a	16	61	Receipt for salt used in temple sacrifice.
68	36	$12\mathrm{b}$	19	118	Receipt for flour.
69	22	10	11	123	Money given for a wooden instrument.
70	22	11	\$	60	Temple receipt.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
71	36	12a	25	87	Record concerning iron sickles used in har-
					vesting grass.
72	5	12 a	26	119	Flour given to consecrated servants and the
7.0	2.0	0	22	100	porter of the king.
73	39	3	22	103	Oil delivered for a ship carrying temple vestments.
74	27	2	1	81	Barley paid for dates and remuneration of work- men sent for grass.
75	42	8	11	70	Record concerning iron and hoes.
76	5	?	5	3 <b>2</b> 1	Receipt for date wine.
77	37	2	21	104	Date wine received for various artisans.
78	18	7	23	73	Money disbursed for the provender of fowls, etc.
79	23	4	10	286	Record concerning barley and flour.
80	30	11	10	430	List of workmen.
81	26	3	21	273	Report concerning dates and barley.
82	30	12 b	27	77	Date wine paid to fullers of temple vestments.
83	23	11	3	100	Statement concerning honey used on certain feast days.
84	37	2		94	List of animals delivered to an individual.
85	23	8	22	115	Barley from monthly revenue disbursed for food.
86	41	7	29	307	Barley reported as tax.
87	27	4	19	54	Receipt for barley used as food.
88	22	10	13	841	Temple receipt.
89	36	9	29	46	Flour received for use in the temple.
90	38	4	18	63	Receipt for date wine.
91	?	11	?	55	Receipt for flour.
92	20	?	22	297	Money received for various purposes.
93	?	2	9	116	Barley received for the food of shearers, etc.
94	41	5	8	454	Record of debt to be paid.
95	?	?	24	447	Record of debt to be paid.
96	24	2	16	101	Itemized record concerning barley.
97	42	9	<b>2</b> 3	126	Body of a dead animal received.
98	36	$12\mathrm{b}$	13	69	Receipt for flour.
99	38	3	16?	306	Temple record.
100	37	7	12	59	Wine delivered to stable workmen.
101	40	8	8	50	Receipt for date wine.
102	38	2	6	296	Receipt for date wine.
103	38	9	11	66	Receipt for date wine.
104	38	3	15	58	Receipt for date wine.
105	40	11	30	275	Flour received for various artisans.
106	40	11	15	276	Receipt for barley.
107	43	3	11	316	Receipt for date wine.
108	32	4	3	484	An order in the presence of witnesses.
109	32	3	26	416	Barley given as food for brickmakers, etc.
110	29	12 a	18	76	Flour delivered to messengers sent to Babylon, etc.

# 60 GOUCHER COLLEGE CUNEIFORM INSCRIPTIONS, VOL. I

Text No.	Year.	Month.	Day.	GCBC.	Contents.
111	22	12 a	11	62	Dates substituted for flour in payment of
110	27	C	9.0	£1	messenger.  Pady of a dead fewl placed at the dianogal of an
112	37	6	26	51	Body of a dead fowl placed at the disposal of an individual.
113	35	5	5	408	Promise to pay a debt.
114	36	4	9	324	Document concerning the price of a garment.
115	38	8	27	301	Receipt for date wine.
116	38	9	6	125	Date wine received for various artisans.
117	33	12 b	12	426	Record concerning the calculation of impost on barley.
118	39	5	24	72	Receipt for date wine,
119	3 <b>6</b>	12 a	9	47	Receipt for date wine.
120	37	1	8	313	Flour received by the prison master.
121	2	7	21	319	Receipt for diseased and dead animals.
122	41	11	16	305	Record concerning an animal hide.
123	23 (?)	9	13 (?)	302	Receipt for barley.
124	36	1	17 (?)	294	Receipt for the body of a dead animal.
125	33	12 b	4	56	Payment of wool, containing a reference to the seal of a consecrated servant.
126	41	6 a	6	303	Receipt for tithe.
127	41	11	2	49	Receipt for honey used on feast days.
128	34	7	29	277	Hides received for royal use.
129	37	8	29	52	Date wine received for a coppersmith.
130	<b>4</b> 2	8	17	71	Document dealing with iron and baskets.
131	41	2	13	322	Receipt for barley paid as hire for laborers, who carry gypsum.
132	39	8	2	284	Receipt for iron and other articles.
133	27	7	19	155	Barley received as the food of two men for a month.
134	40	6	24	288	Receipt for dates.
135	42	6	16	278	Gold received by goldsmiths for the making of articles of adornment.
136	38	4	22	308	Receipt for date wine.
137	40	7	7	318	Flour received for branders.
138	42	12 b	29	122	Date wine received for shoemakers.
139	38	2	21	274	Date wine received for shearers.
140	21	3	28	139	Record concerning sacrificial animals.
141	38	4	11	120	Oil received for sacred use and for the making
1.40	4.0	^			of bricks.
142	40	8	1	140	Receipt for date wine delivered to stable workmen.
143	37	3	19	323	Date wine received for priests.
144	36	5	20	317	Receipt for the bodies of dead animals.
145	39	11	9	314	Receipt for an article given to a fuller.
146	3	5 (?)	22	282	Receipt for the body of a dead animal.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
147	40	9	17	124	Receipt for flour.
148	37	3	8	281	Receipt for date wine.
149	<b>4</b> 0	4	27	121	Receipt for an animal.
150	<b>4</b> 2	9	11	200	Flour received for a messenger.
151	?	?	2 (?)	98	Flour received for the men who delivered food
					to the king and his soldiers.
152	?	3	23	114	Receipt for barley and money.
153	41	7	20	145	Receipt for barley, the maššartu of brewers.
154	39	2	17	113	Two coats of mail and sesame given to two men.
155	<b>4</b> 2	12 b	11	97	Receipt for money paid for various purposes.
156	<b>37</b>	5	30	106	Flour paid to a messenger.
157	40	1	2	<b>2</b> 83	Receipt for the bodies of burned animals.
158	24	2	5	151	Statement of money paid for wool.
159	43	2	15 (?)	279	Barley received for flour.
160	39	4	13	212	Receipt for barley.
161	36 (?)	10	9	290	Garment delivered to a consecrated servant.
162	36	6	2	108	Receipt for honey used on feast days.
<b>1</b> 63	19	5	13	289	Receipt for money in payment for food.
164	<b>4</b> 3	6	15	333	Record concerning an animal.
165	24	6	5	224	Record concerning barley received for food.
166	. 12	9	2 (?)	152	Record concerning barley and cattle.
167	34	9	4	135	Record of a debt to be paid, with accompanying
					oath.
168	32	9	17	149	List of five soldiers.
169	42	6	24	144	Receipt for dates.
170	<b>2</b> 3	6	16	154	Record concerning honey, etc.
171	37	8	29	304	Date wine received for goldsmiths.
172	5	5	8	280	Itemized statement of money paid for various
					purposes.
173	34	2	29	287	Record of salt used in the temple.
174	10 (?)	4	3	109	Record concerning hides.
175	42	5	19	227	Money paid for precious stones and clothing.
176	42	6	16	330	Flour received for a messenger.
177	38	8	3	210	Record concerning animals.
178	22	11	14	131	Disbursement of revenue money.
179	31	10	23	446	Barley paid to a laborer, who brought a basket
					to a priest.
180	25	6	5	205	Receipt for barley.
181	24	10	16	201	Itemized statement of money paid to laborers.
182	39	11	20	132	Date wine received for stable workmen.
183	39	2	8	129	Receipt for date wine given to a shearer.
184	22	7	10	141	Money received for men who performed work for
					the king.
185	27	1	19	209	Receipt for goat's hair.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
186	33	3	4	202	Receipt for sesame.
187	36	1	9	465	Document concerning iron and baskets of iron.
188	22	10	3	449	Receipt for wool, etc.
189	42	1	29	443	Promissory note.
190	10 (?)	9	20	464	Receipt for barley and date wine.
191	3	6	23	451	Money paid for the food of ten workmen, etc.
192	35	4	24	445	Record concerning animals, garments and wool.
193	34	G	30	137	Statement of honey used on feast days.
194	8	9	11	148	Articles of iron delivered to a blacksmith for marking.
195	41	2	7	143	Inventory of animals.
196	42	12a	5	<b>47</b> 0	Sheep placed at the disposal of an individual.
197	5	9	9	418	Inventory of animals.
198	39	11	12	425	Itemized receipt for various articles.
199	40 (?)	9	7	435	Statement of honey etc., used on various feast days.
200	28	8	7	453	Statement of grain brought as food for fowls.
201	32	3	2	429	Document concerning barley.
202	37	12a	12	422	Receipt for jugs of wine.
203	41	1	7	469	Receipt for flour.
204	29	4	20	127	Money paid for the rent of a ship, etc.
205	22	7	5	211	Record of the delivery of three tablets.
206	39	1	25	427	Record of dates given as food to persons who
					took baskets to Babylon.
207	38	11	3	448	Itemized account of dates paid for workmen.
208	passedient	7	13	409	Money paid for flour, oil, salt, etc.
209	40	9	2	420	Statement of honey used on feast days.
210	18	8	26	434	Receipt for dates and barley.
211	35	2	22	402	Money received for precious stones.
212	12 (?)	6	14	153	Itemized receipt for oil.
213	42	4	11	460	Statement of oil delivered for wool.
214	39	9	2	455	Money paid for wool.
215	30	6	10	442	Temple record concerning hides.
216	26	12a	26	473	Receipt for animals.
217	31	$12\mathrm{a}$	6	478	Receipt for various articles.
218	43	1	2	459	Receipt for dates.
219	42	12 b	22	450	Temple document.
220	38	3	6	206	Receipt for a jug of the best quality of date wine.
221	40	5	12	150	Money deposited for wool.
222	30	3	28	476	Inventory of animals.
223	41	5	28 (?)	467	Receipt for iron.
224	. 38	11	22	441	Itemized receipt for date wine.
225	42	12b	2	147	Receipt for sixteen jugs, etc.
226	8	11	26	292	Record concerning food given to workmen.
227	41	6 b	13	466	Hides placed at the disposal of shoemakers.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
228	?	8	25	421	Money paid for various articles.
229	18	9	25	444	Statement of the destruction of a tablet recording an obligation.
230	36	11	10	<b>48</b> 3	Itemized temple record.
231	41	6 b	27	433	Record of debt to be paid.
232	3	9	4	438	Receipt for sheep hides.
233	38	4	26	471	Record of debt to be paid with provision for fine in case of default.
234	32	9	14	428	Itemized receipt for barley.
235	38	4	5	461	Itemized statement of wine given to workmen.
236	35	7	6	480	Record of debt to be paid with provision for a fine in case of default.
237	<b>35</b>	7	24	475	A note promising to give 6000 reeds in payment for wool.
238	26	3	7	468	Articles of food supplied to the king.
239	20	10	29	479	Itemized account concerning barley and dates.
240	41	6 a	<b>2</b> 3	456	Record of barley given to workmen and sailors.
241	32	11	19	744	Itemized receipt for barley paid for various purposes.
242	22	6	12	226	Record of the payment of money, etc.
243	21	11	24	293	Receipt for flour.
244	20 (?)	9	10	134	Itemized record concerning various articles.
245	39	12a	26	130	Receipt for dates.
246	23	4	4	138	Receipt for animals used in temple offerings.
247	39	2	2	411	Receipt for salt, etc.
248	41	6 b		485	Record of tax to be paid.
249	34	9	3	423	Salt, etc., disbursed for various purposes.
250	30 (?)	5	7	419	Itemized statement of barley and money given to different individuals.
251	39	2	2	462	Gold given to goldsmiths to make articles for a goddess.
252	41	3	13	437	Inventory of animals.
<b>25</b> 3	?	2	17	432	Record concerning barley.
<b>254</b>	39	2	14	332	Itemized receipt.
255	19	7	25	142	Receipt for barley.
256	5	1	12	334	Money disbursed for various purposes.
257	17	2	2	207	Record concerning the disposal of money.
<b>25</b> 8	26	4	23	203	Itemized statement of barley used as food.
259	<b>37</b>	12 a	13	329	Promissory note.
260	31	9	9	414	One man becomes surety for another.
261	38	3	18	452	Promissory note with provision for fine in case of default.
262	3 <b>7</b>	?	3	436	Promissory note with provision for fine in case of default.

Time of Nabonidus.

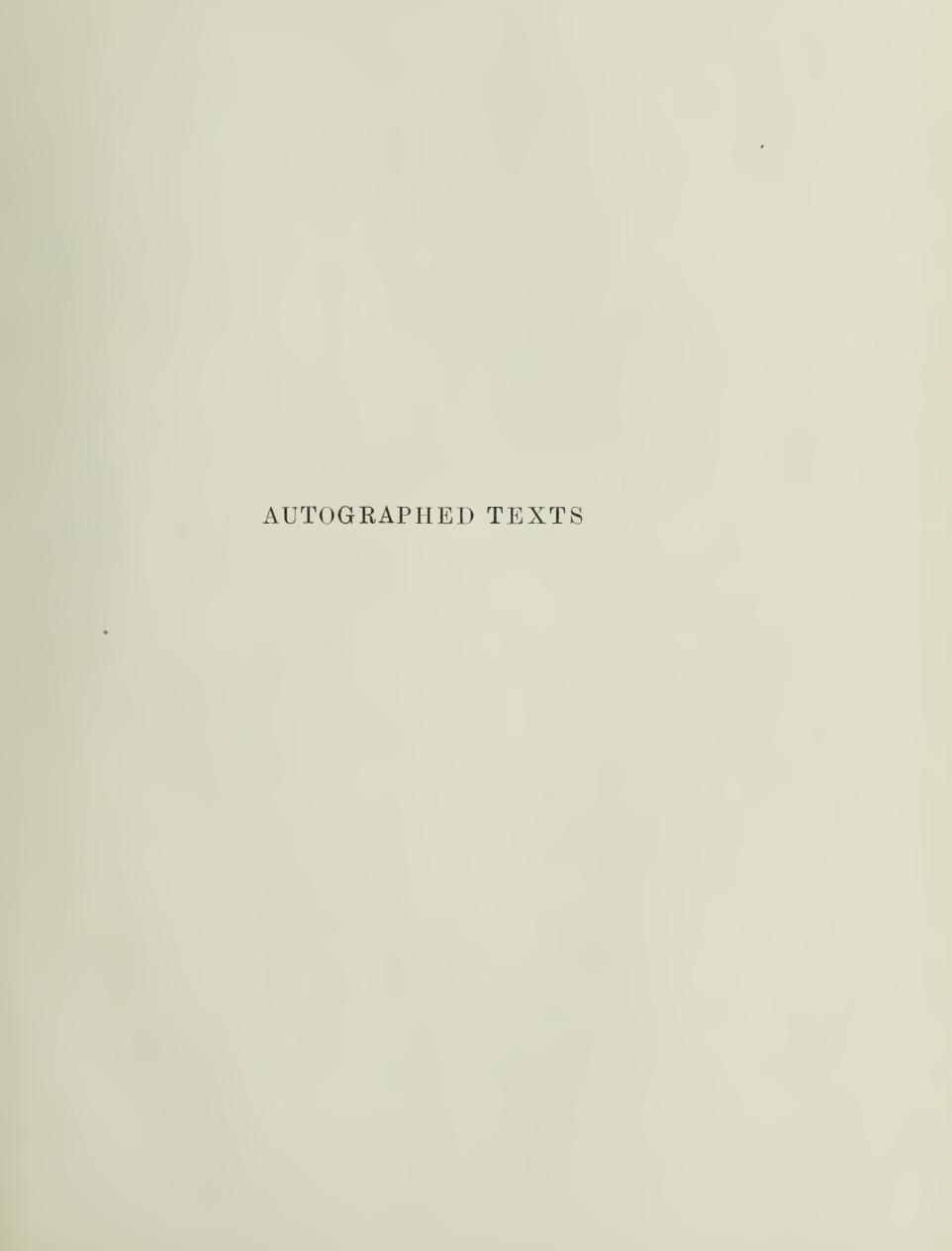
Text No.	Year.	Month.	Day.	GCBC.	Contents.
263	9	9	1	199	Flour received for the making of money.
264	7	12 a	10	217	Receipt for impost.
265	7	6	27	195	Receipt for clothing.
266	?	?	5	182	Statement concerning wool and barley.
267	7	5	18	187	Money placed at the disposal of an individual.
268	7	11	22	243	Money paid for digging a canal.
269	8	6	4	264	Receipt for money paid for a horse.
270	11	3	18	241	Money advanced to canal diggers.
271	8	12 a	26	254	Receipt for money.
272	7	12 a	28	237	Receipt for the money paid for sheep.
273	11	5	13	262	Receipt for gate revenue.
274	11	5	18	267	Money received for deposit in storehouse.
275	11	3	17	260	Record concerning a deficiency in money.
276	16	8	17	198	Promissory note with provision that no complaint shall be made.
277	11	3	25	183	Money received in payment for an ox.
278	8	4	16	256	Money received in payment for linen.
279	11	2	16 (?)	266	A note promising to pay a debt.
280	10	12 a	11	247	Document concerning moneypaid to brickmakers.
281	11	4	19	197	Record concerning articles of copper.
282	11	5	7	251	Money paid to canal diggers.
<b>2</b> 83	8	6	26	25 <b>5</b>	Receipt for money paid to hired workmen.
284	11	3	28	178	Money paid to canal diggers.
285	7	10	14	265	Record concerning the price of hides.
286	11	11	9	220	Receipt for wool.
287	4	12 a	<b>2</b> 3	180	Barley received by a potter for work on a gold vessel.
288	11	2	27	196	Receipt for gate revenue.
289	7	. 9	7	<b>2</b> 3 <b>3</b>	Receipt for honey used on feast days.
290	7	1	2	236	Receipt for garments, a coat of mail and hides.
291	10	6 b	27	179	Money paid for the burning of bricks.
292	8	10	22	229	Record concerning the price of a house.
293	7	12 a	29	186	Receipt for money paid for sesame for sacrificial purposes.
294	5	12 a	5	185	Disbursement of money for donkey and flour.
<b>2</b> 95	10	9	1	223	Money expended for canal laborers and reed cuttings.
296	?	4	4	239	Money paid to persons sent to Borsippa.
297	3	1	12	166	Receipt for date wine given to workmen for measuring barley.
298	7	4	12	258	Money received as revenue from a ship carrying temple vestments.

Text. No.	Year.	Month.	Day.	GCBC.	Contents.
<b>29</b> 9	11	4	30	<b>2</b> 30	Money paid for a coat of mail of dyed wool.
300	9	10	?	221	Flour received for the <i>šindu</i> of doors.
301	8	5	9	190	Inventory of animals.
302	11	4	23	213	Sheep placed at the disposal of three individuals.
303	8	1	17	259	Receipt for money.
304	7	1	23	268	Statement concerning the price of wool, representing a debt.
305	10	6 b	6	234	Temple receipt.
306	8	2	16	181	Money paid for various purposes.
307	12	1	11	219	An act prohibited with the penalty stated.
308	8	9	20	510	Money paid for various purposes.
309	10	5	18	175	Statement of gate revenue.
310	7	6	12	189	Ten hides received for money, the price of two sheep.
311	7	4	20	177	Itemized report of money expended.
312	7	3	26	828	Money paid for the hire of workmen sent for poison.
313	11	4	18	235	Temple receipt.
314	4	11	26	193	Record concerning garments.
315	10	11	7	188	Report of the revenue for a stated time.
316	11	4	7	214	Record concerning articles of copper.
317	7	12a	23	253	Statement of money paid for digging a canal.
318	11 (?)	1	15	252	Report of money paid for food.
319	11	1	14	231	Payment of balance due on the price of a ship.
320	10	11	7	222	Money received for an ox and herbs.
321	2	9	15	176	Receipt for hides and an implement.
322	5	6	29	503	Receipt for the tithe of Belshazzar.
323	10	10	12	494	Money paid to canal diggers.
324	7	12a	14	512	Statement of the price of gold.
32 <b>5</b>	3	10	6	228	Barley received by a goldsmith.
326	5	12a	18	491	Record of ship rental.
327	5	6	28	240	Money paid for precious stones, etc.
328	?	?	22	208	Report of gate revenue.
329	10	8	29	261	Money paid for sesame.
330	9	3	17	172	Record of money paid for animals.
331	3	6 (?)	22	218	Statement concerning money.
332	7	3	24	191	Record of a monetary transaction.
33 <b>3</b>	3	3	12	167	Record concerning various articles.
334	10	11	20	204	Payment of money for making bricks.
335	5	8	7	216	Record concerning an ox which died in the stable.
336	3	12 a	26	232	Silver brought for lead, etc.
337	3	3	4	215	Receipt for salt used for sacrificial purposes.
3 <b>3</b> 8	10	6 b	29	492	Record concerning revenue and the payment of
	7			263	wages.
339	•	10	1	203	Record concerning sesame, oil, wool, etc.

Text No.	Year.	Month.	Day.	GCBC.	Contents.
340	7	6	13	169	Temple document.
341	8	9 (?)	28	174	Report concerning the payment of money for reeds.
342	6	8	16	184	Transaction concerning gold, silver and precious stones.
343	?	9 (?)	19	194	Report concerning revenue.
344	9	3	25	171	Document dealing with the stipend of workmen.
345	5	?	4	242	Record concerning dates.
346	5	?	7	257	Receipt for animals.
347	?	9	6	192	Receipt for dates.
348	5	5	6	168	Receipt for barley.
349	7	6	26	271	Money brought for oil.
350	11	2	23	248	Wages paid to ship laborers.
351	7	4	11	522	Money paid for linen.
352	10	11	2	249	Money paid for the making and burning of bricks.
353	7	11	6	244	Note promising to pay a debt.
354	10	6 b	12	499	Money expended for the food of a palace servant, etc.
3 <b>5</b> 5	9	4	27	270	Money paid for service to Belshazzar and for the making of bricks.
356	8	11	18	519	Report of gate revenue.
357	8	10	22	497	Silver paid for gold.
358	4	10	7	488	Payment of wages to a coppersmith.
359	5	12 a		505	Silver and gold received as revenue.
360	7	10	4	490	Report of gate income.
361	7	<b>12</b> a	8	498	Individual consecrated as a servant of the
					goddess of Erech.
362	7	5	16	245	Receipt for maššartu.
363	5	4	29	516	Money paid for a three year old ox.
364	5	4	23	250	Wages paid to straw carriers.
365	7	8	22	170	Money paid to hired laborers.
<b>3</b> 66	8	5	29	515	Itemized receipt for money.
367	6	9	23	511	Report concerning money needed by the temple.
368	5	5	7	513	Receipt for money.
369	11	3	5	506	Money paid to canal diggers.
370	5	5	9	502	Gold given for making a temple utensil.
371	10	6 a	<b>2</b> 6	504	Money paid for various purposes.
372	11	4	29	514	Record concerning garments.
373	11	4	7	<b>52</b> 0	Document concerning dates.
374	7	4	21	269	Report of revenue.
375	4	11	10	747	Money paid for implements.
376	11	5	11	495	Money paid to canal diggers.
377	7	9	6	521	Payment of money to hired laborers.
378	11	3	29	493	Record concerning sesame.

379 10 1 15 763 Money paid for various purposes.	
380 12 5 20 760 Record concerning the decision of a wit	ness.
381 13 10 10 (?) 525 Document concerning barley.	
382 11 4 18 496 Record concerning a garment of wool.	
383 8 7 22 238 Report of revenue.	
384 5 11 25 489 Record of ship and gate receipts.	
385 3 12a 11 759 Sale of a slave.	
386 5 12a 6 487 Goldrevenue placed at the disposal of gold	lsmiths.
387 11 15 738 Itemized statement of barley given for m	aššartu.
388 3 5 1 517 Fabrics given to weaver, etc.	
389 4 2 24 500 Receipt for money, the price of wool.	
390 17 7 17 528 Promissory note.	
391 7 7 9 246 Record concerning money.	
392 1 4(?) 10 523 Itemized receipt for oil.	
393 5 ? 21 508 Payment of money to hired laborers.	
394 5 11 ? 527 Promise to pay a debt.	
395 7 1 2 501 Statement concerning the disbursement o	fmoney.
396 7 6 `25 507 Report of harvest money.	
397 3 1 30 518 Temple document recording an obligati	on.
398 1 3 17 764 Document concerning a house or an est	ate.
399 12 1 1 526 Receipt for money and sesame.	
400 13 3 14 736 Inventory of animals.	
401 9 10 8 173 Receipt for flour given to consecrated s	ervants
of the temple.	
402 5(?) 9 12 535 Itemized receipt for money and wool.	
403 1 12a 30 531 Record of a debt to be paid.	
404 10 11 27 743 Statement of ship and gate receipts.	
405 5 4 19 755 Temple record dealing with various trans	actions.
406 7 6 30 749 Receipt for money.	
407 15 2 5 737 Document concerning money.	
408 10 4 2 756 Receipt for harvest money and the laborers.	hire of
409 5 12a 24 754 Itemized receipt for money.	
410 2 7 26 534 Document concerning iron and iron was	gons.
411 5 2 11 530 Record of a discrepancy in an amount of	money.
412 2 9 21 745 Record concerning five fullers.	
413 5 12a 7 524 Record of a debt to be paid.	
414 10 6a 12 533 Receipt for the hire of laborers.	
415 5 12a 10 532 Document concerning money and garme	ents.
416 5 8 7 536 Temple record concerning sheep and m	
417 Acc. 8 ? 529 Document dealing with interest to be p	aid.
418 12 (?) ? 14 509 Record of a debt to be paid.	
419 6 10 20 (?) 739 Record of a debt to be paid.	
420 2 11 2 742 Report of impost.	







> 0.人员 羅 数一十 一一類組集 开 子 耳下 田 子 鄉下 \*\*\* 5 一直發 TYY H M 村田村 Lo E. 短甲红 12 MATALALAW 10 上个一个A 开场图件件随缀 →田<</p>
> ★ 举了今 今 中 下 京 原 西 **这四个理时** U.E. 日本及经济图

· 区会计节目学短外工产产 山田田及為河田田山 人自內 一部中门中唯一 2 型目图 人目的 《教育》中国了中俄山 7国家和四个个位一打在一首 内口即 11年11年11日中国 1 及目所 "。从日本独自对人区的社会区上对人区的社会区位。 出月翅 出日後 出日樹 15 # 18 多樣及鐵水面 日本 众 公司 ※ 平工HT H 平 中田丁田 1年 拉拉太文教 山中多多生物

Visri.

l'arahianna



医甲 国人区 四四 **对时里到大概设计过存了自由大场中,并到了各位工** 

到了我必然一个人家 用具 禁煙 美國 经上 工程的国际

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0. 411 医除下 4個片雕 質 人 田田田 手 《刻面四四年终辞及

5 PETAL STATES

九岁 多四年》。 **原文片**国夕田 **自**国田 **对型-H4上4段值 多数国产生争小理群区** Addres State of the state of th MIXXX 中文文学 A.A. 百里なるを取り

7月日日《命 Misawww s. 图 算成人母女

多《大学》

0. 邢目闵又邢田叶叶 **从上上上上上上**风 女使·图·教耳》中国外 作令必然胜到一 5 日下州州黎州盆外平平

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**HIALRINGA** MARTIN ANT TEPITO **海田林を全対図内田町** 

0. 从此总对私祖大良一 **过过日**国 黄

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5 内斑平路人 阿阳至

12

0. 医四角效子 出海河的北沟河南北 安全区区户 和民国行政和

学中人民感激的 3 及群级在胜大区下 民政政会对

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o. M 自每国 4 平 4周外却 1 TA AT AT LANGTH 口多位对因为一个 R. MARKETER 8 交易以上出

**医女女会** 

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0. MALENDE DAM. 0 山山图中溪及山 國四四公路至一个 平 经各种工



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政文级通

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您是55年最长国上发生的企业出发。 新国上发生的上发生的工工,由此多年的工产,由此多少的工产,是不是一种的工产,是不是一种。 各国上发生。 各国上发生。 各国上发生。 各国上发生。 各国上发生。 各国工产,由于不是一个。 各国工产,由于不是一个。 各国工产,由于不是一个。 各国工产,由于不是一个。 各国工产,由于不是一个。 各国工产,由于不是一个。 各国工产,由于不是一个。 为证,由于不是一个。 为证,是一个。 是一个。 是一个 是一一个 是一个 是一个 是一个 是一个 是一个 是一一个 是一一个 是一一个 是一一一, 是一一一, 是一一一, 是一一一,

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。 研口日本日日時。 **立上的人出现** 

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w. 國無名〈如教 英文三级 大陆社社上区 数字 阿服 安全 101

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0. 图图 图图 200 医出生的 1000年的四个一个 **《晚月绘[打打打]** 

5 7 PH TO THE LATE TO SERVICE THE PARTY OF THE PARTY O 及女

**於**原及更過。A 関係なる強

23 0. 盘战到天 人人為自己也

经产的农民 Lo.E.A.A.P.TI用下

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25 0. 上开户四日处下日 T PER THE STATE OF M 及 国 图 M 数场场

R. TUTTITIES 本场社区的生工工 TO SOLL WELL Y M A 国 国 国 L 多多好阿里图。

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U. E.

26 0. 羅日及下一 THE THE SHOW THE 直接中型網球目在4杆

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> 27 0. 周点日月全社人农人

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6. 五大 雄 五以 A 陈太大也在 口 LL 不不不是那个一个 海域縣 **放中人体内**域以及。

R. CHILL SON MAN

图中四年10 次3年4<u>国人</u> 中国工作工 策は一直なる中

**於是你對國**。 **丹班** 4 四 两头

30

极多多种发展工工。 广位广理文学 多海群型官 四母的令

体产学校开学及农园强 政权处理

31 0.7年人经汗 邢阳日为四州

金子

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年日日日 LO.E. THAT SHE 學面質 医女孩女女 人工成 英文工教 公路 在二下租田中 01 U.E. 上 公 公 公 公 首

32 11年4十 空到 田村包里 阻工和个代 5 (MA) SETT 收账给你供外店国**阿**38 国话除夕母、这四个理由,

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。 阿爾斯 以中国区区区中中国区 **HERAIDAA** TY TY TY TY

Lo. E. Y 性性性数型似场

R. TYXY TYY TY 经修准对图 **为过去去日本上** 質型なるるの

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0. 上面基丛对丛内区 下在本人在江南大学也 MAHH 校文

你们外校的时间的图 · 8

取民於夕啟沒四年租出。

田縣市區中世界下下於以出一四。 田金田公田人田安田谷 班出 马里人以上这些话的一些个上文 於及的祖母的各种母母的 解其安生 李甲母田四世下。 黑好艺客中国的国际工作中国的工 関は国国国を関係 人理郑萨替伊开中女广 江河南即南郊

徐小紫祖中一上上上江上江村太下回。 TMA THY TYLYT & T Erasure. 平 经 不 上 上 上 上 工 本 上 上 上 上 夜过出了上上之上以上於一次上上上上上 (A) 多山下谷 谷田平田田田田田田 到好好好好好好好

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"吸風存而苦風如山西部級以 军 岸军 奔 麻麻 來 廣 国际外区的公司中田田

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国外可上去出租出入区 財 中華谷谷谷 "图华版及大母教 举序教

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的一种中女子群。 沙 及 经 每 女 及 人 中國時中中國 了打在在了 四级图入京 

教会教品技工 西外公共

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。 灣日日本田田本日 地区區本土田河區 常なな女女女女は下世中。 42

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o. 小姐里 拉瓜山人家 **英国女人** 子生工子 THE THE 5 Y 5 T TAME

国国 级全国数 國口中理 原因於今色。

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**这们农民区中**里型11.0 打好人给全个 **医学生对对** 人人及西周國 · MAKE A MARKER S. 多三多多多多 **点胜共均积**两个420具

46

国家生生的四十年。 爾門衛軍軍 每一个打陷了打

俊 邢入及 图图 % 大學人名教品田田田政 的一个

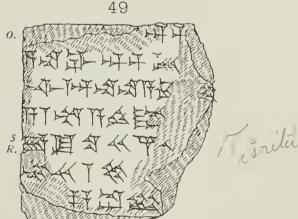
上生国了郊口里~。 中国国际区型 **小田以口口** 数巨器叫

多三字 多分子 以 国内图 38

阿袋夕郊郊仍出出了。

48

口食打練風煙。 **从然**不無。 中国四时纪念平 工作的唯多 口以多姓氏上 R. 翻埃到TX **一个人工效压器+以吸收** 既在於夕泊



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0. 压负势下段及股 中国国际 平区一种 田村 四年 質なか 多無好無風魔。 经的下租时 **愈** 医粉 & 数

53 0.1一四处下口内 中人在村上村谷十 來年少於蘇及中平 路群外区过 打图图时风景 江上海日十多人 ALE TO TO THE WAR IN **这**中外区中村及开展 江郊江郊区区区

10月今国中國 谷袋 來中少及發於風 安全母教 U.E. 古年平文教会 15 区人公司教

及自然及五人区址及此至基型业。 於一次路對西山上的衛生的人 母姐姐父母母母 M W COTT THE T **发育的** 1年日本文章文章 建型。

外題了世國中人國教 工學生以中国的學典人 **经国户**进图社图 4°° 了一种群群群以 多种种种种种种 过程在红色的图片图上 B. 其中原为人主教主教人事教 阿内农夕过 为为了上生生。"

56 公食了好用理好。 上一道 海县 医生 **建建建工厂厂模全租工厂** 以中国区本上上小河南 500 ALL



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0. 茶庫 超 4 立度上的激素。今日又可是 日園養政學 経貫に
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(基外面的联系)。 (基本面的 ) (基本面 ) (

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O.下目不用可数件 今今下国下面参数 参加了一个一个。 Providen upon erasure. Som 2004 数 500 omuted by scribe

Telle Ku

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**原文文文 四四美雄性四四文美** 旗户连进中央时间上 到下口下时程国夕到时了P日的 为国群及日本等自身由区 自然的上間可以可以 工好四年四四十分日本公司 中产工工工工程区的 AT ME SHIPTHEN SHOW 江江国洲人区村田村区区 江土县后,居出了中谷中 第120日今日十里四日上田区上校 12 新西西西山上上外生里田田山山山 今四日下出上日上上上上日日日上上日日日十二日日日今日日 四国了四年出出了了江水冷冰江上下下多少了江 中期国的对际外国中的参加的 了进程数量多一首多十八年在今周 207日本任人月日日本人上五人人上本日日人生本日人102 国人以为人人工工一条两国人业人日人社 图片四周夕出出了大江大学多多大 》好国为了打打在我们下上多及了 THY A A LITTLE A A ALITT 江北交及今江村山上江山山山山 

。随着这种人里的一种,他们是这个人里,他们是这种人的。他们是这种人的一种。



。茶芹可出来农中区图中 自任多問訴問意思問題的 以下 上一一一一一一 田山中四四十十段四國一 A H 医国国人国 H 区 阿安多女

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12人及在江山社教队直径及144 國海出步發發宗神發 

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一、国际的国际工程工程区域 区山村区园图下区在30.01

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15人及四门口田田中田谷里 麥甲及母園即图 英 《 作 祭 吐 年 子 四 聚 政员对

67

五岁晚1日日》。 DAM MALES や口位参数度は **阿利尼紅瓜中田 场上** 

Lo. E. 带 目 ) 图 四年四日四日 R. 图数数分类数 英 美 黎

用哲科及及社会

阳军一处开。 经 工 图 图 生 日 Jelde u unt. 1-XXX - (1) 水 開 於 EEE EEE EE 女 女子 校 四年 四日

69

阿拉及女妇

**郊内母** 17 场 百二十二 阿尔西 及女 多なな田田園。 级 全三 多 在 联 古 以 及 質的なな知

"joliche

14. 1

70 T PEXXET TO 的語為 **停**留 。 第四 是 知 第 F4X -八江日日人



o. 展 以中文声曲

工学假的图

人 及 医 發口下

江区区路台为区村

图于在区区区23.8

全人

路区外及祖图

即例打開軍官國門

44 # \$\$

Lo. E. GAN TIT AND CONTROL

0. 川本政相此比 · 全国国际中国 如即在安产 は異なるで THE HA R. 图象对《中级 Lo.E.T 时内对图 安全解数 

四五五人 下於丘区國国政 THE TEMP 5 The part 1988 R. TYTHI HOUSE タノ人及江田田で 英田 田 松 星 多人区对 数人母女压群的 西女女对母

四个村内的四种 MAH THE HAM 下级 叶经 **对国际自** 5 LALTLAKER 今下区四个图 教文章 大田村 中国 数美 典的ななは

· 连續数 公开 不多么的不 田、四、四四日 R. 1 世世 平江 

O. THE THEORY **经**算交替的 12年10年10日 異の以及以及なる 本区 图 产 題 了 Lo. E. T 级 场 从此我们是两个 R. 平冊取所論 学的对对图的1101 3人类数

73 农产口食 四甲。

为山上且人口内 平区山野公 食具 安全群教 性理的数 取政众处对国

78

**工经内计区程区中用源**。 为自红母原 A AUTE A ALL THE からなる。一般では、 5 黎田文 Lo. E. 新聞了一种教育上教堂 R. 个世世长为对对对人 田可口八

**黎度李泰兰**今 阿图图 01 国民农分配公路区平田村 紫田神気をなる 四个打算经过经开始

79

0.卜世种 数千叶岛 內區多即門上 1- VI 於入於国國:3

5年《李 古田田子 台 整文 图型外外图



黨口下田田下內平縣到內內。 劉为汉汉田於了 中国致历史 型型田园型 **经**经 开 及 中 要 。 2011日本中国的政策的国际各位的自己的自己的自己的 金四四四十五 A. IX 国内国内联系 俊 M C 基 U. 10. 在 使 医 人 国在於夕後

85

7 中联 中国 了最巨 小江江大校校江江西路教入教 次題 於上即立。接下11年 不一縣 下門 之 好好好 題四日至首世本雄世四百十一三 女子女女女女女 一種 田田 田田田田 安 I四I 至打的图书门 AL周丛上四一层 X Mistake of YY scribe for 产拉拉丁产 FY REJ PROF 721 好多年一个在国家人 X A LRAD FEAT LA 四日十二年 上的一日四一日 江平國國江安安生人 Lo. E.

阿内容 少母女祖国。3.0

81 82

等程 百日下

LO. E. LATALAS

A DA THING YEAR

四四四四四

外田次照图

LO. E THOM THE

R.

校 每分区

**经注册**参照》。



多人因不多人

医超风红体下外外

LO. E.THSSETTE KEET

來無少及風腦

R. 門公田田公下

T BUTTY

《秦母四日五四日四日 上算MITHITI Q 好到 MASTERNATION 今安坪村的属区打 買上。 RTTIME **测型区外的工程** Lo. E. 预测效计内心内证性概则

四年平均

10至平平10日日次11平平101 **测知口中 拉取中省縣的** 口下海河里

※ 三本 24

即位於夕祖

T TITLE TO

93 T P P CENTR **建农中农产社会** 

10 7 17 19 群区全型磁 THE TITE 发 CT 下 (1.3.0 X CD F 出时) 

四四四点。 中级中年少日日年。 **医型型口容型** 国国全国 经时遇免产进 24 世界性性 图 图 10.5 中国 中年目

> 母女母 松群》及李 经 以被無務 "国联工 国

> > 90

这个人的一个时间的"n 经过户时间的多个人的 與四個

即在除夕至

於母〉以四数母。 上於中 JE Je 以下。 阿爾門學學 经》及知识 

一个题中的 E 图 中国 中国 5 下路中国中国 第一个 1. E 上 五日 1. E 上 1. E LO. E. THE CHILD 因及新

THE WHITE AND THE SA 麥帶洛鼠圈 即口來致這百姓多項日女全母效 西西公人了教会全教会的出版中的教会,然中主教中人教中 阿及及今日四级少女女母四十五五五。

91

是10.2日日出版日·0 多洲级出版1 757 网络对下班 TT SOLT IN THE STATE OF T I FT XX 发展了一个 人 经外面政策 叶丁。 农产 下人人人

格 IIP 及 EI 图 SA IP MERS A MERS A 夏 家 

公 四下田村 图 政 及 分 分 之 。



FRZ -

上面强产生感。 多家中分为农业 多年分对国家。 多年为红陶仁家。

96.

京とていまることである。 「別とは、上かかり」 と過ぎたのでまかん。 りょうない。

10分型で 10回回の 

98



**深**好在冠中。

**对公然打了图** 

那中型 配。

國生的安生工

0.胜过效用 上級國母的上世三十分在母的世 上江 西图 日日 日日 西西西 田村首星 一个段的一个 57~日公子叶公开

立及取

強烈出野教家家 質性なる対

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103

理性型型了

MAC PE STEE

古 田 田 田 田 本 四 数

10 经人人公司

104

0.7 两天子数女儿

THOUSE BY

**不以及所** 

Lo. E. 7

国民农产鱼

**熔研及科磁**·8

安维等

0.7四天7日4 106 四十十分 建了。上野这个日中日 及五個公園及其 了阿州村河西河 女際 母田祖 人员 [TITTA] A MANANA 

> w 解析 3人出教教教教 四级分母公路口产出口

> > 107

0.7 图 长 7 区 及 17 0 位星星日 新区址 哥拉 社太 TEN POTT TO THE STATE OF THE ST 引用日交命

於 下 及 為 於 图 · A 海区中田田本里多茶 网络女孩

Lo.E 甘文本

102

LO.E TE PA

U.E. 世界中国教 安康> 你经安康。 安全軍效益型 

100

必 既公 原 田田安安区町 的阻仗不多多人 田宮四里

Lo. E. TYY LEY TY ALA 谷下>农 图 留 安全的效 好好好 计均数 国内农学会员 "

101

0.年段会下 一个级祖母四十 **上**国 日 母 母

R. 图 数数 31人 图 数 及 無 及 原 及 强 及 5 教 朱 教 即在於夕时 国的农农鱼





BE 第二 为 四 图 4 年 多 点 A COLL THE THE LIKE LIKE

以及文 LDD 上 E 区 区 門園山家海出野广鄉 题了每日日知然 10.6. A 区中区区中区区

併る数々

年的位立ととは、大学の一つでは、 多母群的国外以对一场阿匈巴 TEST THE TEST COMP CITY 17年19月13日本日日中国日本日本 国际全国的人名西兰 THE SOLIT SECTION OF THE PERSON OF THE PERSO 

N. E. 测数 4个下分 石田田 P 区 图象

1年於今日

114

区区区区区。 大塚 四十 粗野 ある数型 TEXEL MASS T BY STUDY

LO. E. THY KIND H

116 《红色》的 好群区国图。 R. L.数 《开教 **建以及TYPID** 年 及 今 下 公路的产品的 国民农农组 

> Lo. E 115

江湖 今一年

0.桂以及下《西部五参》 田园园里 格無比對國 Lo. E. \$ 4 \$ 10 \$ 4 \$ \$ \$ **郊时广出时** 溪蒙安军诸。 **安女女女** 

对称 新 LLL L CSP 的 PALITAL PALATI 祖国的招替自己的国际 4 国际品社区社会 四日四日及 田园国民 为一场四日 国 新 数 数 数 图 I DEED ELECTIVE LA EXIM 在 白門祭後 建出了了了 LE BLALL SO SO SO SO 在字格四型ALLLLLLLLL MITHERENCE 阿田书柯昌 月月 自己 多写的图学校图题 家文 下 数 压压压 人 四 政外 阿及及夕冬

118

既臣知

120

至細曲日十多塚及等時頃。 中国政政政团员 了平下四 头 因中国口校区 大国 且公 图 "图成四个母女 四四四下图以 · 数 会群 数 cm è 对 压 数 数 1 四年了四级"国事队员 W.E. 区内 女战争 四块了郑田 多种及固國 安全型数 119 ◇ 医型型 " 经工程处局" 日本なるなり T AS AS

人因等你少也了 田宮留中了 121

0. 四年中國下一体於下 一五四組 多群及农图》 口以及在田村区口 英金宝效 **上班中** 人及 多文 AL M 体压对体分内国图 3



和四日区经过各区产 作人的田园到生人 **發展外及國內國** 安全的少数 国群华西郊风里田

10.77日内区四平。 TY ATT THE TY 1一个 中华 100 四田田 下夕下

130

57上秋太太上平 R. 图 中国公人母 数 安主茶茶 中年了一个

131

0.7年人 数子 上 医超 M E 图 M 子上多种生子公司 了叶级个交通来 自多种

家至了农公共图3.8 341- 48/1 1 好班 內 內 関数なり

132

0.1周月闷吐吐 開好中好倒了 了致国教区 **被中区的** 2 因及學

麥丁及至 麗出 安全群群级 在拱柱上四 聚 网络多数

即四时剑。 即因对对于田田 图字四四四 国场对不 冷平区外国外 配。 FX KK III A U.E. 计计算计算

126

0.7岭灯月珊 《母母 图 图 图 路区今日原 LO.E. WILLIAM 內門因今 作与安生縣 多無及猫 なるのははないなりないない

要的ななな

1100年1100年10 一种的时候中中 T在阿姆斯姆 Lo. É. 国国国

127

**《新教》及教授了于开西** 

o.Ⅲ国 益 图 田义國叉田 ぎるは、 B SHIM 全人 **经** 無外後國國 3.8 安安中後

129 以证证 o. 🖹

了一人上社人出令 **罗**国,中山世界入南 5 数年女人研修 大致 女人 下 鐵

及研查用為以及

122

**一种社会** 製造祭みを出

123

。爾外中田子教師。 国祖父子 THY DAY 中国国 5四年到初後

124

可用對例 **医学员 对外 对** 平上年本文 1 四种型型 本本 及無於 **西**國 图 3 女 朱 華 女 文数 区口上班图片

125

既既及且

4次五日日日中。 四里多国安震 打倒松下图杆 TAY TO WATER IT 2数数型 Lo. E. TILY CHIEF EX



0. 型日月本中国内教计 公园不过超级公公数 像外及 官門 阻廢 平 四个四个四个 随时 医少科丁科3

Lo. E. K

R. YFI 公子 A A B A F A 田田 函 灣 舞 10 数大母数陆陆台边际 政政及公司

134

》。巨竹四日本本日今图区 平醫 第 1 年 图 图 4 题题 中国中国 中国 中国 由 國知知阻無 校中外及国、国、国、 發生物型型發來 即最多多

135

。。丹耳中田 如个新游 四种在社上社会对对一点 过除了 多學門學 學 好以 今 Lo. E. & \$7 18 内型图 於冊〉於羅密語。 10上秋 秋 上 数 经 经 好 我 官 好於 今 為过

o. ( ) 和图像建立各的打 人人人 及 TYY 及 国 函 

137 ○ 陸 種 丫—— 以及政府、其中国的政 工工体出生 智《命

松年公園經3 打农农和平经过行到过滤器 政學學道

138 0.样以及可 可由在海下一 个国国《命

冷風谷紅盤 **经**经格群分区。 

139 0. 年经过到。 西郊野郊田 四位至

一个 举了多农姓廢。 安全部下致 经 哲子理型 政员多少的

140

四四部进口图。 TTT KA XX MATTER 女女大下 数 国民农农公司

147 內門全羅四點。 知及多种国际

人们中中女件中 帮 5 炎因以終於因因緣

LO.E等上数许强人 " 效因 到了外 作 留 区 较 無學四門內於了101 國国的人教教会教

U. E. 经联个转换可以到10. B. 为

可以每份打瓦公封。 4個組 上 類形 下 田太下上本田 一个一个一个一个 格米塔塔下区的 图"



0. 本月月本一世山教仕 公园不上四级公公数 像外及即門題中 附外門內 

Lo. E. LY

R. YTY 的年中岛目一种 社田 母 灣 舞 終すてXille 町園 10 校大母教母群型學 U.E. 场点级强调

134

》后内内对各位区时当。 平醫 军 下 联 母会 母月上世 小田山口湖源 國國国開 麥色分份風觀 發致在題及發 即最多外域

135

0. 叶耳叶田 纽 个 斑点 四条社工人人 过路上 5 附州 场 學 好以 分 Lo. E. & \$7 18 内区图 10人数 数 生 数 医 四十五日 節於今然

0. 经总额 **科图**於魏国 為图 并 無一种 於一个公司經

137

○ 陸 種 丁一 TY BEMS HEREN SA 了一样你不会 百么命

於年民國經。 打农农和大海过行进营业 政學學的

138 0.样 区 及 平 7月月日《命

多国谷町板 **经**经格群分及5 

139 0. 针丝短行的 因發展發展因 田村村

今人 降了今日在超点 安定部下致 全海 在了于到时 政会被避

140

D区取取TII.。 R. 图 盆线 3 个 相 校 至文下 数 即在於外边出

141

四門 全羅四灣。 随序参与阻战国外水 THY ATT W 5 校园以终校园国際

人工取出版工作到107 · 女田 到了大年望区较 江本美國祖外發生一一一人人們 母 四 江 **本Ⅲ和四个工工工工**工人 極多四月好發了01 國國的內容發 U. E. 经经产产的数据外域的

> 可以及於四位的 中国国了国联广 田太子工工本田 一个四个四个四个 格米塔塔区图 图"



な崖ない窟 原發及到 

金一人 体加入 人的作用的经 知成なが

多图 FT 图 TF101 U.E. TIME THE CANT 黨本以多田田江上

143

0. 下放於下段 今即五年頃。 上田为即十二 一个 图 5 英宝女 好 四日 政女数項

147 PHOPENT 聚 叶丁 人 本 年 母 母 女 在一个下的我们。因为一个 金叉 

W. 题序及人会教 级的田里來不多 国际外知

148

Lo. E. T ATOM TOY

经 对下班时

149

及其下

本本

150 0個目的

因幾名發發因 **赵中国中国和** 東今段を出る人 教生學於 

144

0. 丌联灯长 4年10日第一 以至了其人

5 鱼甲属 Lo. E. 举字印段 B 图 图·8 安宗桥级 海西中田野

10 145

TYPE 图 1.0 阿西郊夕鱼 10日田町田町 《《红色》 母女开开了。7年开屋上。 **经**辩 企 母 襁 。 7 LAL 了石田田太安 安 太麻下数 **海班子 拉 数** 用因合

R. 14 44 41 磁性性的数 146 即以及 今 在 《《《公本》 国工会员的国际工程

每分及四國第一、四四日本分別

151

。」年宵野 额生每一个 **全人人** 人区四里海 西人口下 2 为日初 下水工 LO. E. TY LA XXX B 国型·B 泰维 B 经负担。 安全甲女 了一口个下午

国金を 10分分分下 内在在 人口 下段 女 数字

152

《图中文学 开办中入了。 口如图了感知图片 工具屬人類以及 ALC: TO PER HOUSE なるない。 到 《文文子社社



0. 教厅进上联教上 口類在多口器士可止 1100位为11位区以及14 **西班里人**为**欧**多县

5 开灯好班校 日本

每人系统 在 安 以 関 随 " B 阿瑟及母母母四个理时

## 154

0.丌宜场一开旗象了— 中级口本了家区会内 四海群场以 

Lo. E. 编年田 日 公 12 图及在思班 教目 **光程图图图** 斑球 女人 教 10上教 供 類 教 多数 区口 平和田 U. E. 上台 4 经过程

155

《》四四四四四四四四。 广新了姓既平平教下一 图图目图如 子里等の学工 TE 和政图刊: Y HATTY HARRIST

LO. E. TYY)-开发设备户国际

銀紅極的紅魚發用質了。 公徽 安发票》 人名比 经10区外国效图图。 安京市教 國政体令对政教内心社图

0. 图 打图 多级及冷 位 《 《 》 中 国国国国国 577日公长

Lo. E. 应自一型工物的

甘田田 泰康学体子级学界广林的 南州 国际级分域公路区上于田田山

157

0. 小田村园园湖谷十 **学工《题题**子》 国資江如四郊子上原建院 5 经产生的

Lo. E. TY FY FY

R. P. 降下及超过图 女女女女 10 年刊中的

U.E. 经成本额期

158

0. 为其其私人及其法法以 THE YEAR THE THE THE 至 中 中 中 中 中 中 中 中 松平区科图:8 5万数人上教证证证数

159

0. 卜一對了平冊 丹黎縣 第7条18区图刊 了一口一个一种人 R. WILLY SANSON ON THE 5 性性性

6.77年 数千万日今年开册 医外口 四种的 震魔教母生殖即一旦 一及田田田政 HATTY DESCRIPTION OF OMITTED BY

161 -

。7智外图 的四日四日四日 女女 下 图人 母位的政政政 今 图 野 图 的 必 够 群 好 红 翅 翅 。 安全質量 **交级 图 产程程型** 自民於及為出

162.

0. 人中中全下 数分本件 **本金 四 四** 旗至与中区区处区 HYPY HYPY 2每点在上午上 不用多篇的 上各人数引引 Lo. E. T性研究的

R. WATTE ATTENTION OF THE ATTENTION OF 国性体令每个级因A.共进与

163

IND PORT PRETENT.



STORT TEN E BETT 祖田《小母母年严 国西国国 松門 好四日 R. 上教 人群 教 大路 在二年 田田 下 即臣赵

164

10.7个年本在14日 **对展用型户 A K 在 用型 上 A** 与王俊安多 **上华** 区下江东 以外级生产的世级中的一个。 大工的母儿各位 区园 田田 一十.8 李雄中军空生了少 10年本中4年4月10日 图 田 女人里 教 母 冬 下 教 国数女数超过于扭打

。殿口日今一五五谷七 西山村山村 TY THE 及因为中国的 农产 其 撰 撰 本 文 生 文 本 文 一个孩子们经全世 **以上的区产上上上** 英本人一個母 级大 10 羅 斑 3 年 数 多 太 中 数 黑灯鱼平人301 即至今日的大型

166

当國下後任日政社》。 日本 四日 本日

美国 斑 異 路 爾 甜 M概严姆组 。 政 四日 劉 **沙** 等的教育的 10世界的 開於 興ななな

167

四级广东区时间上海。 **一种的一种的一种** 下題序 群 敬 女 祖馬八爾太馬黎 77 金 牙 压和

R. TTT 原村村村 学 农刊 10 欧四十叶开四 **从上上上**中国中国中国中国 除戶下對國際民族交 数本的教育學的数 U.E. 上盆 女 数计值

168 √

11日日本日本日本日本日10日日10日 於獨性的學生 文学出版、泰士人社、文章、体人人 产的农生的产生的旗户 · 1 及 好 及 好 好 好 好 好 好 好 了 3 经经验 计图图出上 TAT & SAME 在於今天 在 在 中 不 中 中 的 国际外外对外国际国际。



及在正式上式压到了。 量發吸出角層的 下超过数量超过超效 ALAETTY CALAM 57届群殿区口 於 群众 Bd 图·8 安上茶茶 公祖 竹山 田野 两女级想

176

学会下平里 下降 一种 田、西人多些人 TAXIK TYTISTIS A YAL PERIOR **心区** 经票人员 国际

177

到今日 TO TO THE 女子多人 室区家 辦袋如田內致 图下 田夕中八大公里

是一个目 外面中 路打图图书门题。1 容至好更 麥 華 麥 U.E. PHY A 知ななな変

7世以是 本 命刊的刊程 **阿里到对上国人区上** 樂園区物版園台 山馬 经出土不够 風上

了班及一个 RETEN A RE -

校理到11回中田中人的上次 等發展 阻力 医野牙兔虫

題發一人工工學 五年 一里 校子 THE THE

15 15 15 15 15 **建筑** 

173

至今日日至 及耳及紅谷村人为公民 知知知如此

21、石瓜 女 日夕 LO E. 开了校田日 **冷**群》及对图"8 安全中级 性斑 节 台 盛冬 10 成众处对图

174 公平——下的

经 四年出出 这个女性

日本四四四十二 及中国政策不可 以自己發展的 一种 女子 的 於 如 性 開 以中國教育 **发生外好成本外区组**。

170

10 图式中区数域的

必及及其其以及日山。 了 是 學 四 學 四 學 中国四个人 

四年了多年出版 **秦 妹 ##** 及 無 > 及 無 级 人 数 英文王林 古田 女 数 10 | 放 众 经可到

171

1日今日本日日刊 **阿然性国际 阿**甲二 田会命

**發** 群 子 好 野 烟 。 致 全国教育政教 国际农乡鱼

172

○ TI 国际 国际 TI O



即这因为四十十岁人自然

一門一四班圣祖安郎人

人类群从人人 人

四梦会

格工分校校的任期图》

阿斯多多的海拉中里野

以使人民用用户。

世人人口任任憲 H PRIM 格工厂外区型图3 好在下国场的11 為紅莊野來伸子 秦15 原下四母母不 严险工程的程 111 日本 40日

金人 安金群级 国的农分为人农民产出口

O. - TT - TO TO THE THE TO THE 在了人在平区一个 TAMMATI 人在双日人日公园 多中区级公园。 下女 个人人人人人人 183 

国过多区路。 四级军众军众军 THEMETON 甘食麻

推学资格胜好红图 5

国内的农乡地区区产生工工

184 V

体工》 於 四 國際

**经经产的** 安全

187 。 长盘 日 日 日 田 日 安 大字溪崖旗建 ATH THAT HOP PIFF DE MOY 4个多分型了5 附级球座母 LO. E. Y CO TO THE LOCAL PARTY OF THE PARTY

186

R.T 环 数 校 区 国令了新 冷無好國國國。1 英索里数 经 四个胜时 阿瑟多姓

188 門や五四日で 人面影片下到自然 **海阳然四种四叶** 日本日 新 Lo. E. Y 闰 中国 R.YYV 为世界日 **,但在共口教公文公公** 

多》以其题·8

179

0.77日今日7级叶 **加斯斯斯斯斯 是四四四日** 

中国国 在学校多三学的红旗图出 四世教》的对外,其正过

180

一种 中国 中国 中级 中 工學社会社会的 以可國際用的文字 口入田政教及田人口 源的多种体性的理解 即是本文本文教会

181 √ 口拉图中国中的外区在其里上小。 口和即国门打除场人 **州中西里西州** KINT PART TOP TOP 2个因此图出田母 I FOR AN MARIAT R. T 亚甲丁宁日年上 盛冬 多种子还多生子区区图。1

一种种 人

的数数数

ALIQ BOLD ALAL 4. 这里人区中区的 如实产庭产海里 及於 羅瓦瓦·N **西州村村** 10 图 超 的人教 多个三教 国民体产政党和日本组织

185 0.叶绿斑亚洲 



斑发手 o. Y (群及) PARTY PIET 段門生 77 5 TH EM TH IN TIME 77 N TI 100年20年20年 "以下一种一种一种 写 莊莊 敛 來事好強隨 妖 家下 数 **这种时间** 

門内谷 夕夕台

197

多群的世界" 少 [2] 作 3]

LO.E 连续型 Q TY Erasure.

PAT CATT

R. FLATTE MATTER TO ATT

R. FLATTE M

193

194

一种 人

191

《外》的《公文》



內爾田里一下黑黑黑色日本縣。 口数里了茶年过效不 下 四 中 田 中 日 24日日本日日本 国用文中区园里今 与 强 图 独 日 图片即效于及医生产。

MAT MAX TH THE SET TOO II THE KF FEIT PAIL 多群 学 教 發 強 社 村 科 

0人1111年中女111日 平平年 四日 日 中国了了其國甲 到全下 1000 PM 。平四日四日中 平日 安安 日 平区 中 R. 平岡陸下山江 经对外的 中下分级 立下。 用及自己的的 当腹を上やどの立を 家女生工工工工工 家家家母教母母

200

。 下江 教籍 17年 14以为1月大4Mm数户巡 四個學學學 够办好既打 田道海外里沙区山 LO EY 校图 库工 學上的安全上 "母孩五过进会战 麥 申 內 紅土 題 三 致人 教 效 好 斑 对 这 数 即数各种

201

0. 人目小一班 7 校开南区 四 窟 中 選 四 上 了日班大教会工业的 是四四四四四 国外区下溪。 LO. E. W. E. ST. LANGE L R. TA A THE A THE

五四個國際四世 经军举金鱼区额的图》 经的工产组型 政权公益

202

。顾梦四天五任太信 大致 全农中人成绩人 的 T 对图 M T 及在女孩会好为。 LO. E. A Y Y X w 团 级政政政团对 工程下海世裡 一种 国际国际中央 多三个区外图》 不然人人在我庭性的联 203 0.广江从上上,四时

一口,在严密。 会 類 四 四 数 日 数 日 数 日 数 日 3 阿田國國門 4 大自由地源 其因 国际农产贸生 ₩ 在 日本 3 or 1 ED 和对对了1.8 祖及承 粉母区超到到01 英人家 茶下

好班 4 以 家乡 門内なると

204

。種類以及序類 中国三国了公集门工工 於無子於A等子來回題·w 



即因及經

205

**以阿尔姓氏广州将李尔宁广宁自归于于今广。** 人生之上上出世世上人人不 一人と なって とり はまるし 致的生工 麥 两种 国 图 强 英 文 英 公園 四十五四四 爾段及為

206 V

今一里好好好日上。 国一个一个一个 **於此時故此知的人里於** b 生 上 旗 下 连 窗 A **建四四四四次平** 

国民华夕姓人致 四十 田田。

207

四年 中国

耳 及 罪 效回

产 空 安 宝 生 鱼 产

对在111个时间上,

10.5年四千人日下

产工 旗 上 耳 並 "

多世界野田泰 四千令公益學 口在区区进产的 内区外面区区中央区 **ALAUTH 聚冬 7**数 以多级生人科斯 国国 学とは一個など、 四及争 图 宋 3 冬 三 多 Lo. E. 个时的时时后间的 英生女 M. 用田田 政 日田田 34 10世紀 下公文 谷 110-15 四图。

下美口 红软胖 **经产产的农业工产工产工产工产** 图 某一家 基金 国 **这个开下下日 一个四个公司 开**再刊 中村区过中? 24年 安平美子的 口耳下午口旗下 1 经证据的 好工户在上上307 多家交交后当日出出。安庄军不不图出往2

海型 以出出了。 四世本文教教会 山地区区内山 10 全国区域全国区域。 210 。 FF LAL CALACTER A CALACTER OF LALL CA **这一位的日本区上人人** 

口食区层为兴教 山地山田田村 を下るである。 口级多籍之 

文章 C了 人上在上了,他们回来在上了上交 中 《新国社》的新国社会的自己的 作下 五五人上 在田 取到老國馬は田 立江 人上 五五 配位公文公司.3.1 J在B PX 聚型人口人

平今下入外 在中午 3 213 五夜群今年 0.7年下平年日 107层段灯 **计上层区域上上 网里**沙区即图 强产产区区产 松子华华伊伊西里。 盆口中田里安中人 国际外域这位任用员。

214 208 211 ETT 区的下、在国人。 区域人人即对一个一种国人。 0.开 日卤 CC



生受过空土豆珍二年 生产区四个山山河 发生子多种产的土土。 经生学多种产品,但是将今海海的产生。

215

(本) 本 

216

可图图 数下源 图图1.0

217

多無人以復居開口。 上班後上生生之 上班本人內里一一人 上村本人內里一一人 以在四十四日上的 以在四十四日上的 以在四十四日上的 以在四十四日上的 以上上

至半多年5分份。1

219

在本文文文章 在 在一个文文 人不 在一个文文 上, 
220

122

要在数数 167世 多多多数 26年的图》。 多多多数 26年的图》。

222

0. TT - TT V-1966 **棋下人生 臓 ア** 了了 四日共 文会年上中女人 自安下 R. 道 带 上 本丛 区 A MAN **经产程投 《样人界》** 多维分区部存置 \* + + \* **经 公**工 **产** 社 U. E. 图 众 经分准



少多 門倒門 Lo. E. TH THE SOUTH THE HIT 数比区区区区上1111上2011 今安徽祖总建物了农产 超型的紅馬動作的計画工 四次多一个人的一个人的

THE MANAGEMENT 15 图 图 4 图 四世十四世

Mistake of scribe for

229

o. 田里 五 核 子 核 五 人 因 五 日 莊 三 四一十國中國中国門 THE HEATT WEEK THE 物相会中女年下面 好下口级多数5 THE LANGE TO THE THE THE STATE OF THE STATE

LO. E. T 7 EM TY TY 科科科科科科 **然**們飲食和計學 百分子。A "吸机工品版本版文 及 人 教文 压 里 下 区 政 取员农乡鱼 RY FTY POT .3 J 15 科了丹爾 內留

230

区村 7年7年四年到 千江鄉。 **海湖沿海上今** 五四江 1 **小型公司公祭上上** 以及國際語 

安美下竣 強性は対対 即四次夕夕四51

226

**萨耳朵母性面面补充的** 田、石、岡田八太 內門上門也 5 数据 A 网络四种田田 WOT P WITCH LO. E. TAY TX LAT TY R. WENT TO HARRIST THE PARTY OF 4日为44上夕日上 10 发展 图 图 **经** 在外区型图 即因及多

227

o. 个国际联系 女母 图 P 图 4 平 今日至了一个 人 一 本 本 五 本 下 多 上 国 图 3 BY TITY BY 英女子 数 海田中国教 国民外外社

MI THE Omitted by 228 V Scribe O. THE MAN TO SCRIBE OF THE SCRIPE OF THE SCRIBE OF THE SCRIPE OF 在禁一个四个一个一个一个 英國口內門國際 **英國大學公園** 在 

命令命四四四四条 英美女女 ※ 文本社中 古村村中

224

故余数 一個風客內質 **从村村人人工** 5 7 届

Lo. E. ATT A CHITA 10 PM 图10 MH 101 图播茶兰教 安全群奏 **海州村田村** 飲在於夕色

225

。小楼祖田年上段 新黎年地人自 上西田子 **从处理场间不** 5 美洲州州州南部 数型声用归

4厘位于 PYET KY KY KY TOO 作を発展区と上またし 烙川及外田、农皿、短

Lo. E.



好 理 少 国 及 引 母 行 護出るたけのなかなし MAYORLELY PIOTO IL'N 工程程下的目还" ※ 水 水 大 数 XX 美丽 安国期的 郎 冠谷 夕 色

231

0.测量型级上的日本日本人人(Lo. E. **数域上对地域** 位面外接到口包了 红 图 经 国主教上级产品工艺工 2 区口华日大团 校目 一日小田子出自中国组 一团开场性服务人 一致以自己自己

Lo. E. F LATE & J 10多数用产数数量17 数田田AFT FT METTER THE REFUT 了了了了了了 我们的 15 医红叶斯姆岛南部河南部 Scribe.

连续中国各种 U. E. 777 44 1788 医内部 多大学 人名马利

232

一个是图片一个图目。 **全国程型队员** 路岸出中教教员致 10.67 日本 10.65

**为以上的场景的场景** THE PROPERTY OF THE PETER PETE 学年四级的成员的 这种多数分图外图 这种是一种 通作下國<br />
科學上<br />
目目<br />
日<br /> 田今日口一日今城日四日今日 为还被4克阿斯卜西方的伊藤女 

MY TY TY

新作为首冊 打区的工作过剩两个进口工 出人民处区家中部人品班下 聚文山工 1叶数加图《数数中山红山《周 J PAT I 不出入品籍最为III 多出口, 台展外班外外路線和野人工目的 > 02

为女子等女子等女子等的 对女子等女子等的

1年公然 4

234

海及中国軍事人民國工學 五山内山下西西西南南南西南山市区山上 对研究的政党证 2014年四年21日本4日日1 口海四季多多多 1年下岛增加水区143数场 以四天五色人序 野遊 中国国场中区国际 "叶子"的一个一个一个



LO. EY THAS 英国教务员 R. TY THE THE YES **科科型 YFT** 甘理 15图除为人的数多米下数 田田本四级多数被人数四

來 評 內 耳 圉 圉 即 A K DE STILL L. E. 官民政 各色

原始的祖祖是祖母的祖母母 州山村中国的中国大陆工 及阿拉丁区一个中国工作

口的多时里是四日四日中。 母阿子可以今日在自任於四日 新型型 公田 13.01 ※ます」「中国 4.1」「中国 4.1」「4

LO. E. E TI BAST 10年人工本工工女工 

**泰胜字茶在双型图**30 即后除夕西村田田山

**三种种属性性**。 够在外核在本体的3.0 即图在LEALE 对对区区 今四个日的一种的安里人 政策不是國外四門 5下國校科以上上軍無人 府山野夕想肝山市四天 新四天天文子一日今日

10. 6 中田中国河 R類知识的性質 "吸水超水」因過調料 1人数14年以後14年以後1 人 女女女人在TILIALIALIA LA KAMERO 了五江不上人上、石田田、一大

**阿里里** Y 其 其 其 为 随 自 由 中人多区的国际中国 新安山 安 打 医1 医1 下上的 TET 5 下 田教 夕 四日 17 田 夕 教

B. 欧城里产山江产业了A 以图字四个件举度及强胜了01 郑田丑义 望 T F 区 T F 程 及 F I T I 意言なる「強国国政型」は 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 2000 | 20

15 中国区国内国际中国 阿爾爾爾斯 四時中的政体母母

0.年以四田田三十五日 1 及及群岛中国 TY YOU FID OF TIDE TY 公 在 安 田 中 田 中 日 中 日 TY LOW MAN THE T XX TY TX



240

PA 群型 「計 工工 国 国 「 A LL A L

249

A SECTION TO SECTION S

変の白質などで変えるなり、一般ななななり、

243

244



245

图 2 4 4

**《经验》** 

R.《A. 日祖生內顯

10 新州四州 大约

打造工艺

U E.

本目文字科

学的现在我们

打到,好顾

74474

246

母女女母 (を) ななな (を) なる ( を) なる 248

249



JAH BBH BA

5 夕园口从从

經平風外門

R. 为四日四班过

了型及一种及四点

10 (TYTY P) 01

等等的 人名

**雅內下田田四世** 

**经型产产的** 

今里於尼 图18年入田部 5 测数下月中区外时间的 11年11日1日 独然相核专业山地战 **基四四四四** 在好处园和IT国工作及《红灯门篇》3.01 等国为PJT中 W 展出《中央出版出》 中国 期1時以及及过期間 ド上内を組合 一村田安子安中田山 **上海口及多多时间** 在茶区下四四四日四十八八四十四 等的多数多数 

250

中於下 四一本 日經經。 学岛四个美四军军之 H-MARTHANNIA 国理像外位多种门 水型及其其其内型上 Lis **密家连生的** 好了 上 17 了好好生生 17 女子经验 TI TEM A TENTH A TENT IT 学生人类工业工程国工及区域区中。3, 上面 成群了上面群众<u>从</u>业及今 打除一个下 川西国山山西西中国山山西 15 网络日红母教 经口户

251

签字医外过復見上於用門口。

成为原产中国中的铁链 TY by by Erasure. 五月夕 PKAM BA陶組 一下 中国日本 LO. E. THET LA LO. E. TLATAMENTE 成到场下 图 日 日 日 知 图 安全麻甲数 10 世界 平台 盛冬 U.E. A. 公母 直 252

0.111户国母 耳谷子 U.E. 公公公公司 TENT TT W 数 区口谷下 A M 2 MX 为人及每周上版中江河。 ·是成野场~~ 年 及 四 经 经 下 一里的 **ATT** 平 区域图 7-4 州岭下 田村野 **唐**南西班 [ ] # TH 及甚段 DHI 其 用 有 Lo. E. 10 🗘 大月八十世下金月 R. 类YYY 向 承下 上田南 全日 阿里里 图 跃 4 个 多 W. 人,在世代教父上世纪过去山中世界 10 城《住下教 17下中国7日下 次数 121 大田田 3.0 新中国 1841 15 政权公公司 拉斯群岛上面大田沙女园 即於風土發風的紅魚 一个时 中於 耳。 黃色的女子 日下 **然即一人出口日母談羅** 

图会较出自己被交换

0.川日小一田丁茶 110世里的

一个人区外区下出 及四口 THAD THE

R E Y SET 小餐 7层路日. 來在外於鼠園



平面 THAT THE TROPART P IT JO IT P .0

256

第107 (国民党会区 111.0 (国民党会区 111.0 (国党会区 111.0 (国产会区 111

257

259

260 🗸



女子 你好了了了一个多好了了了了了 李年 買下 解於國上臣今年三四 凶 产 **这样工程,以及是这个独立的,** ると、国際のは四十十分を集団を 下國多孫下江日今下江山社內國海 四個分田上上上本本家生工工技术可以

在两分上在江上里看到上上的好好出国上上。 141个政治出现了141年1186个141日(141日) TT 日 开面 15件成首名片面 

既 於 夕 知

了了不然的 **松色外及周、图 图**·8 医工 空戶 Y TOTAL Y 2次母效屈莊序 政人经通 來無效在財斥

266 MY BATI 阿下人谷上 **新教工工校** 日。然外 国在各个区域

267 冷在区1月平10 人在學人在批合教教教 W D P T FT 2 四班外区区区交级强国

四国 图10 Lo. E. 取四对

0.片竹竹大 田、即四四日上上 四色因形式及 阿海班里 5 国交新 於無為後入及於四·28 阿斯多多国际多种型

265 . 图目舞迷。 旋山山南

相联广教月相时处图外 医生性侧交应 好好好出一日 を 一関 関する 数 関する 7年期政党系女团会 肝 五数 女 12 成海里产工社经路过基础 多多祖母了一种一种一种一种一种一种一种 人及紅星教於祖及联合其江 图序 3 年 冬 冬 美 7 较 即好交对政政中国的"3"。

打空过程的一种强烈人性 再取 额。 山区区的古西西西区区区区 ► 人区内上社女家校女上人人区内人 农民 於 留 一 图 产 凶 打 57上面型型分下作品较少

旗库一题教与国际的图外 朱 耳 於 下 單 谷城 10.E.以来来 数 下 口 日 少 一 日 A H 医 B B A B H B

萨破女 工工教教院出口教教的" 产的农生加工工程的工程 了打了不是五人人在在教教上一教 **经** 处 进出人只是世红上

区域中区域中国国际 国文队工会对新国众缘出人 人及阿丁阿爾河 TYTY A U.E. 夕人 安女 人父 安 女 20 日本日本 日本教会 校园 道

262

中区安全人即图之时至为



6. 川中西田村田内西省

まり上面野山上はは上

一口母件工工人《五数

在上街里町个人以对上

用 母 魚 母 囲

古国四国区

LO. E. 平下 III 开 A & 百品下

医肾上型数型上型产品。N

10年夕事到第1年年

经被管理的

**网际公人工教校母教** 

石田本公田区区外人公司

岛耳田川山路及耳川。

276 /

277

278

现众松轻飘 医多点变压骨鱼 医多点变压骨鱼用食物的

271

272

273

274

269 V

270



285

。 八厘里数 大壓壓

286

斯斯里·罗四里永。 斯斯里·罗四里永。 上型 四里上 原文 上上 的四里中 上上 的四里中 对上上 的图中中 对上上 的图中中 对上上 的图中中 对于一点 图图 图点 图》

287

上郊居里野女子里。 是麻桑里野女女郎 是在真后是谷生多了 各多些的上四五十四十0

河内水 夕 为山 国际 中 安 上 安 小 安 上 安 小 取 四 图 0.0

282

京上 英国 (1)。 上上 東田町 (2)。 を 本の (2)。 を また (

283

284

**以及是是四世里** 对这是是四世里 对这是是四世界 为此是四世界

279

280

281

生国郊空四雄家。 生国郊山岛 审



。《川西田初中区上海

照ETT 19617 及目及 240-4

多口至由于外域图"8

即在於今後江田的祖田人。

289

一名四田里山西岸

因今日發工發田公司

其在田山城下日

湖县农区区及城里出

届进会出区区令农民国

的四世國子及在田門在了上

16.图序3曲教教盘教

TO BE TOF APP.O

名人母女子四天在了今

一一下区下里了 4届出土国人区。 国籍 TOTAL BELLET TO ALL BELLET 14 大学校下本学图:N 国民共产国国际中国国

296

四下於田里 > 10 国夕江口多级了了 口度內 产四限了 於於你中及同語。R は国内の内区下の田口

297

0. 年 区 & 取 海型的产 及四日今 区山村 A 日文學中級中 班打四区区村当。2 N. 用田园 数内 除外取工厂 A MA 网面对心多 10点人以及 U.E. DA 公司国

298

紅條器買口。 田石里平江口日中 **溶甲净烙口及目面** 8 石田村会出口成今校期

299

295

類語和一个每風點 口超进人自为一丛的 《全公》 在时代 如声到

好国而以为过行。 四個四個一個四個 以及不出出为 5月平四天

Lo. E. 竹姓氏父日 FFE

像下外区过图:8 以事的祖教和政 10 区区 公园 101

293

区下路 围 至。 以供は一般に対し、 拉国交货型 医外外外 出出了 国外国多图 ||中国国

阿拉尔女鱼四年少姓时

上中江月四周不 上山西田国《古典四日本四山西四十四十四日日 欧开对农中中国国际。

294 V 內下斑質炎。 J D D L 多知 L

位用且写出無少 14日本出 4日以 國夕安年7月15

TEO.E. TTY A X Y Y Y Y 中国国内区 校开发校开农校 [M . 8 国内的公司国际的社员

291

國都是教養母母

**上於在在於** 

TELPY TILDY F. 3. O.

w.从及及日夕零

**企**研 及使 及 军 重取 互 1.0 西世界中母母开 ななはれに過ぎな出出ない下で、上 为田区 区13

松 本 外 及 校 瓜 其 妈 母 必 女人数 压压合生区 即后除夕色



R級冊酉上年於 了。石田田 田園 群谷谷至>及江图。 西班及中区 日本社

307

可到1110人红红彩彩彩 压地了。 湖县及军人

一种一种一种一种 **新国安于安区中国出土大学**15 12年12年12年12年12年11年1 及其子一个工人演员生 LO. E. ST-LITTE DESTRUCTION

"臣工账禁册"自日创 中含不及強制用工品用政政 まるなり、一般とらいかり、 四级人区的田田田人区区面区 一月郑阳外田須年年郑田江 "2 女面出品的政府外包以

> 今下「大計田田田田田山 於了於國國國國國國·B.u. 英自效宜開食日 民政本教理

> > 308

· 人無数態数以 耳 耳 广 开网际属即用中 国家国际国际国际 , 致相和出母水, 原 国人上が関係して

m 建立了 建聚 打出口中的 300 经被公司日本

"小田人日及居" 

在31日超广过值~ 收租收 FITT 你們今日國國 8 多么效压用作 既日なかは

303

贺里年五日日1.0 京町町は国国を田中して 国色取ら 校世分及世〉及四国 BEI '8 1年中国国际公司

304

質園園祖田田中中 工作为的一个多种工程的对于 11分分五生的方式 像川沙东园园。 成血利品莊库改性租

305

战國江河國政 **評別面面位置对下之**計 谷子学格里的各川里(图:3 原族多名人国际 田田。

306

·位置对对什么在国际。 **新四日四日** 的理解用头盔下 

302

母女女女母 ッ 下 学 工 に の 京山村 10 E 今年 1 大江 目標成

301

1年3年3日

即代發出例們。

像洲及国经洲

母母母母

直段交色

300

**国国国际** 

**取自国内东区** 

自然命

及相处证据会区

即四个公司

RECORD

图116岁1117.0

0. 理类 上爾至三 大田四田 三十 74 进上於 2 大江广州公公下 一個段 MIN AIR  $\overline{A}$ 其称 楹數 4 10 经营营资格 01 R.以其种下文文下 五十八十 江村为的额

多产型的生产 体群区的过程。1 政祖多品品所 西ななは思



公田田田田田田 及即用可用用用 國际以大致及母教 自成体产生 区域

309

的下分世级 图目了。 国理下降带入区域外进入下 口图面产农事了农民产 B. 图图图文《教》 2 日本中国国际中央国

310

0人国黨 田安宁 西國人民用工人工 国人人国人 。因今初周年於風 Lo. E. TL 园园田园园 四时四时中下打 今 新 容厅的斑圈 10 來 母 後年联第四 即及名

311

12公司[即改出版] 四个一个时间回忆时 了对你因不知识对用个 **开场任本区国一下** 

以 国出口对过 好知,因为为上。

関しては関係 LO. E 五五 下 《 益 层 》

R. 经有下户工程 本文文本

容胜多多不好四图。 同的なななは、まない 成到一路 開發。 **内容的11个小区**超上 國和四個個 5件母了生好你 DEP THE TEXT

W. 图分成为人里多次是多数 1年日本夕日日日夕日日日

313 拉金金 对上午。 **经** 全租出人 臣 国夕理型 丁汀 国国国 **松田** 区图 强 数

意味ななり

314

0.7月田叶平四片下日福烈 人政教自型公尺五九年 了阻场相级可以 为四个一个 ·叶丁子 炉缸 首冊 Lo. E.TY 图 中国道 R. 国 参一田 烙冊〉及母園 來五教在語為区 10 区外交额通

315

公全会群国界工。 及自分及四级的 中國好學會的 格人格格在 5 世级的人数 2 在社员会出工的合物中国

在对效用其三型工工。 因终即 大口互际内内的民民 石四区区 产生工工 5 人工一种经过自身工作 門四日 於 碎 及 国 强 别 教人教 压压各种区 即於今後

317

可谓欧西今区们就 田町。。 级更上夕至了田梦 打於一門 THE TOWN THE STREET 四次在校校班田中下100% Lo. E.TFT女国国教一级 **溶量还多**区外存属。A 国民株や対国国を上出

318

(作) (1) (1) (1) (1) (1) (1) (1) TY BUTTE EXT 及自由相互政政公教 西班及出西西人教理道 。1月月14日於15日期 一直一个全型几个 學透出因因用門 源下外格所及时国 图·B 国际公安区工程中国工程 1

319

好送到一个里里的。 路間〉を亞四 **上下题题 日 一川 了** 上对这个人 > 四四四十二



国国皇 密發發的超關 面型各种过程中的时间

0. 小里越口路里过 球码太太园里因数 田山北京大陆《西西台 27四及区区下广 国の母が変異なるとで、対理と上し 

321

品群会区区分级过

一国的打除国际。 中国 四国 四田中 田豆鱼工圃 阿里即欧阳阳 多了多多个女人生的 图说 

322 /

用母学 既 的 耳。 山陆政政縣群场 下四年 及四及原 **经基本的基本的** 品班库安全级通

323

4世里安全的位于国里 III · 。 这更被使了一种。 方面是一种 国会型令 像 De B E E E E E E E

大文文学研究 Lo. E. 日 興聚及 安堵致店群府 即四次 夕 鱼。

324

阿里里 医原气管 17 .0 不由四级各种国人 ITITE 计 福 级和下 於四人及於國 % 以是安田里及中谷 数数なる

325

。刘库兹中亚分图 日本三人人人とないて、 必在为 "题阳及盐酸" 2 英三级石田山村 取及及四

326

10年10年11日10日 **过了江江州**交 计划计

**珍₩〉**な於極為 级母级屈用序 民民体文组

327

異な独談を知ど 女女 祭 数天夕照 江口为四十八 21分十十分数数的进口 ATT TY MY

328 以便及田間生夕 口票。 冷川》区红江出版系 

329

官臣公司

以上 因 图 四 因 因 因 因 因 因 因 连四州西教日本 **丛丛称 及国 多 聚** 學學學學學學學 阿尼尔罗罗西里罗田里

330

西國山盛田里区日台。 深沙村 拉甲州 大 河西村区区区 R. 经联络金数效量效 四多型。 治理を対対呼る公共国

331

**应料任**租益格均且源。 **经过时上本地址及自然 教育的女口女人处理**於 用压袋外包里田里 1次对四月四川西里到10日



338

田下及線 即在除今夕日开发

332

直 欧女女对 四千 は国民工学の四 今田及江戸家公河田 多国际英国的产品

THE PARTY OF THE P

R. TOTAL 过量到 阿西林夕发过进夕田时口。"

333

。 毋耳耳囟川南西鄉 五年於一班了 11、网 叶 经 文 复 海市日金区 日内的国的 Lo. E. [十八] 西西 [四] [13. o. d. 10 内国 图解A.A 川田はなけずは西部 10下个了交互教授

177日班萨图谷城 故与教 核 m 数 石田 作 区 公公司

334

于文学的图像内书 一年英一成 居

14人为上的种种的一种 **原始外外四日中中田田** 

335

。西田町東田 在一种的一种 THE 5 17 1

**必由区国图**<sup>38</sup> 及出來在開發日 下及夕然四週

336

**尽工**打 及在工工工厂。 面成型区四节 1次在111月一世人 四冬食 5 7 厘里 我 班 及 Lo. E. A STATE THE THE TABLET 新校> I 

337

17分分型型和10.0 多生人因何 阿國公孫(國阿 国多为超时 5 美国国际 **除**中 下 資金 田 . A A M 教 好 好 多 M 及 政众级超

谷三斑窟 宗察区頃中 谷川 理 個 下來無少好的下 泰国地路中移到农民 1年17年在新年五十八五十二 上谷 红土田 L 区 LL3 107 使由一个股票的工工 多图 更过效 3个重效 不文人文、压用各里区区人物证

· A PARTY 於 口 4 大 区 日 4 日 4 日 4 日 5 日 可國人國和阿爾西 學面人國院 除馬上縣 其今五 下西國江東 10 中国 工业 经一级 压工 AJAHA 教教 数型ALA 四及取 格無於 除L及IA 图 15 THE ON IL SO A SOTIE

o. 1 阿多利冬川旅 相無行力 打过国门打翻。 除甲松冷門內耳翻翻。 品在这个好过的多种出品



唐星母母**西**每中

海内组织游客下在出一

全里打除 多五条八丁丁

18. 图 图 A THE REAL PROPERTY OF THE PARTY OF

內下路 買入。

等作件的 は国人を対対は

348

**有序,阅读到了容冰量型** 田文图区

举 罪 好 致 随 强 英母安田田客日 可以及农村通

349

好国广西区外国人。 医紫蓝斑外宫区 国人 海野华东 下 好 照 烟 " " 「江田中田口」

350 V

4世間每回四日四日 医山 医 其 其 四 平 府文型及其其政 今知了在刘成今 · **夏 夏 夏 夏 夏** 

落下茶茶至下 好料 图"8 山田全日下水人為國

351

好好 医对外 四种 等。 及耳即是数字面数式 る四年や貴に生めり 了四年了年入出西村 利田安沙丁鱼及了5 人。在世代的这种 路母体除个区国短3.8 「世界を古四世の独立

內下跌 開 母。 四届多項中國 会上立句を 福岡爾平 5 20 11 

人人と社会 里谷政外主教 "沒越效在居會同 政权及效理

345

四个四日中中国四日外。 社等可以 阿沙路村里的 在年 李 安 中 於 阿 阿 5 **山田市 区人名罗** 

346

o. 竹田山村 下海田 竹 . o 五五 TOT 一种数位 TYTHURSE CE INTLANT 自然后

及 中 C M M M M 过售出野祭史本 国際や登

347

XXXX PYXX X THE 两人校母母 m 即图[3.01 R. TYZYT TETT SQ. R.

342

R. The state of th 如星星上四世 国性写文文文艺》 了一个人工作人人 15 图 图 女不所以教

343

「江田中る出口は

以食好 容三四四百年於 如孱上軍人魔 **湖南郊村区村区村** 田町 而可一打夕山 於 林雄 体照 Lo. E. 军鱼至不 國國國際教育 BOTT > RESERVE 多四时生 U.E.



点を強みため、四、一切には、日間に、。 で中は一体は対対を変異なった。 拉 無少雄型 医缩性型 [ ] Erasure.

2000年至1000年100日 阿蒙拉拉巴斯斯斯 第一十十二十 门口户自己的自己 題令福雪的

》中央12年的10% Lo. E 医产 出對 产家原 10 有110年 超到 6日 

图用 女工教 多人教 西班 安 女 知 祖

353

即國 军 軍 軍 軍 经处理 医阿里氏 無阻阻阻用四种四种 秦 安 田 生 好 好 因 田田田田田中であると「FIT? 

Lo. E. E TOS A

多人路水田上上进校路下城 打開效中打掛打到國門下上 工程的 医红红红线性红斑性 在西京岛上的 国生 加工 THE ALAMED LE A 在 多 多 是 及 出 数 是 多 数 国际农乡村 西西西

打里倒了过少人好睡到 11.0 一里 田俊闵打目一口了了 西海州 爾正口召虫对口的人中 体 10 下体 11 国 1 图 3 及人数后联金区 成女效母類

全球绝漏和及打及下 III T.o 以上上人社人的人工人工人 山麓上场祖民大战器 **华**国产国产的社。 **冷群外必要》**於阿图·\*\* 阿哈农分的过去分别可

356

山窗下來群友馆下 型國內條數人民民工 路江平岭海江江区下 5世母教 称度を一体度が出図。N 即起於多姓因用多理型

357

图打除在日田中2.0 **通知女丑 上下上上上上上** 2上世界四年四年1月 **一种形态地区 这个农马**夏



《《数据》 经工会 字 生

一个 留 图

成型以其政(国人)。

**及其理的支援**中 **多 及 2** 西西古人人品班中政政 人及 置 翼 日 为 郎 欧 众 谷 道 12/2 海里多多三人名马克 图明 3 国的农乡公司 四甲甲甲甲

368

0. 个理用个型数额 今 及 1 厂 1 个 1 在 工 一 及 任 图 至 图 を全人 茶年交及申內及因園。 石苗名田区区外公约时

369

J世里对区外区在11100 **人不知时,在我的人** 四色型今 即在然今郊山田夕田田

370

拉上三星年入学三国门口。 到田里除加州农中国门门 **基础局地上**超级地域上 THE SHE THE DILLOGRAPHY. 5 KIN THE THEM THEM **网里对下西对归属** 下全一一百四十八日十八年 城城 **在田村今世区 130个公约**20月

371

MA爱日册起数次及用型 占益。 产过阻厂 因人

四國四四四四十0.0 口产岛岛生场广 **然严爱校开外区回**短。9 2 石田石田田田

364

小四里为区上区集 III.从。 **A MY 团 Y 库 P 数** 了牙名阿多个 及 田 內女 確を強めて四個。 国民 对 国际 国际

365

4年新教育及在国际。 下 年 本 7 国 开 区 户 五五大河里大人以 R. 图 图 为 《 T 数 2 校 鱼 教 届 田 会 以 即至今日

366

四日 强于对日日 110分1年1日1日10日11日 四 炎了会 一种一种 工工工工 Lo. E. TY 图形数数产分图

R. 国 数户人联 多维少区的经验 10 % 单数后联金区 政人發起

367 **然好了过去太**。

359

海中谷安伊尔过图"

。上陕西岛市区区 黨軍會軍在開建即令 安 安 大祭 國土 **直接外对过出办书** 

360

軍政 及任 無無 口。 数下西今当公下 拉图中谷中区包件 举年 外 终 平 及 红 醒 流 阿格及名為阿罗里里

361 V

开险下中全直升目气。 平五年 在下 政制以及对对政党 野國 中國別的 · 医母 不 图 西班金四日本本级通

362

《新中世國公 区际 耳耳 刊厂。 下江山大区山村农村山村 多多多是阻阻阻用令 · 其一多文文日 四母 其分 **经票券体册及好**图图38 石田本田区下文本校四個



376

10. E. L. L. A. 
377

378

家>麥麥鹿>內與國際

372

写要专出后近年成出四下。 写实证实后近年成中的 集了多个多人多樣多好與 數學 不多人 多樣多好 烟 腹"

373

> > 374

375

阿門共產內打於在中国工1.0



除学农田园乡家

安全国教证用由日内

ら一種なる。

西上西斯場上加出

**军宝旗** 

的田田田田家

TOPPENT TOP A SO.

一种 大學 人

379

生祭風に打っなった」上は四日田町に 多類的生死性與用於大風即的一生 **小姐对母母的教生的教生产的广西广** 一个不数日子不及区区的工厂人及了 第二年,国工产的分子区、广开政、 里子区、广开国工 因以为上月一日以四四 打破終中下在武力鄧大打到下的打工工厂 产工具处理、压力工 

382

**AMARIA** 

10个人女女女

四天水上过区日每。 群題時外四天 工をなる上土であるした 库图了题 格及各种人民国图点 日本女里 IP 安全公司

383

公食斑圈>.0 る岸は田町にの郊が、ケダート 谷下》及風風38 安母安垣期中 質的なな凶

384 V

於四國八群及耳中1.0 对事 承 区 7日 四 平田 田子 以使展開聚了四十 农工产品中国第二个5 K. 题样 3 《 开 数 对 国家 超图 發出 成女经通

THE PATE PATE OF MILLED BY 工谷平世家山外在 然源区园一型双色

**文社 新国内马 即 阿里人对对** 年 1 女子子 压旺 在级 日山区交通大曲流 10日内域出版中国

R.L. 它因为人品的 及日田 美国中国 公星时下口里没有过去上上上5.1 山南地方四江江交通中部西江山 T及 類 留 留 留 图 图 阿世中田田家与秦安中区。

関のなる対



管型任何可以即可以用可谓 解於國田安里了近过每日田农山 的打探区,因此为江南一国南 7世色生世國人生 即各国人主国的 上世 原西 泰州西山其山西山 数-30年用用 BY 图区 母安安軍為一人及即軍為 LO. E. 中人区内区一个时间的一个大厅中

THE THE PARTY OF T 田田区江田山土田山山田 及美国工业教会石工团等的 罗西江田田田田田中 下上 刀冒溪中田开江川月月月

157时不开校本开开1月1日开发 1 品程了了不过过1月四世期 医鱼种女女女女 医阿 

· Mistake of o. 数年刊及开发口外的国际 **国外海里区区区区区** 上智 類 四日 女 不会于 

政权效为 今上路本野中田子 全人人人人人人人生生人们 上江 上在西西山 山山 阻尔生产人多学生厂厂工工 新安安 % 《巨口出述上月 J 日夕下

麥無可性性 陳 好 軍 文 习 压 耳 交 弦 联 1 後 第 後 因 及 を対して、大型のないなどというが、 20474

386 田江四下日下江中江住皇 多多用出出了一一一一一一一 打下农民农产级山西岛 山社區大山田田山 **医型上级尽工图时** 10 田文哲 一个一个田本 LO.E. THAT IS IS

举年冬 安年 好效图》

野田公安 BE E

388 V 上班为了上土里 国人区区上。

田町田田田町 其其國門四國 整合位置 医野外 即 即 空 生 少四 買过買口及四戶 田原在在一切田園在 **当时间,其时间,其时间,其时间** 美人是四四四四四四四四四 題屬了為以外別 上海郊区 4 大月 国口区 日 1 



上原典土實門的國 在海里的人因此不是 THE TIME TŦ 5个田子田十二四个 生生用用土土 TP 四 × LO. E. XT知道無所 中国国

格斯洛斯及羅及國國。 四四次分区 四日中山田山

392

於於於於 A 是一下口供。 多下的照图上今下的 一致下数,在用各位区域分额通 山學广山故林は山川直海山 中国国际外域中国中国专工 11 了好以参与时门时时间 

LO. E. MYHATIS R. TY A PT Y A ETS 多谷田田子生生 路上数额对下机 15中国下的国际上的国际

393

因此不同性性性的 了在西域是是不不可以 的产品的多值的广图广 成了上世中都於下澤 阻 四 过。

産了書四四の上国口 安康於阿爾中亞科中国於一点 图目内型上四四日 图 国外上郊村山村两 め、四と一ととよる四口出鉄家 恒产(独国阻阻口及11.3.v 人類全田 田子 以下

的现在分型 医医性性性 大學及其中上一個的教學 田江下るかないないないですが 開I BY 単位的で LO.ET好好女母人角 路上於一路上外区村图。 医性体 女女母母 对 思想

耳下耳《下學 下个四次 **秦村在三四四日时代以上** 好 图 極 图 一種承下對作機 "母母母子」出为四次 **洲村村村溪溪路江村村村村** 四国中国了西腊斯区 工业资格的工品的" 战人母 致 人致人体下 发 V.E. 姆斯斯姆因

391

辉 工工文 粗 带 公 日 中.0



四届国家市图以不 公理於四人教生,一切出 阿阿拉拉 四日中文文文章

394

0.人口为数户数据外数型区分上 10. E. 每 阻 目 近了 公 用 图 人 上空 空生 一种 医 以为14.14.14.15年代的14.16年代 紅图上血質質質 5 及中国工具体区的发生国外 A WITH THE THE WAY TO THE WAY 工行之路全世世代不管海镇 10 FRANK BERNELLE STATE OF THE 道道直到 农甘乡打厂 **对区区**田和 夕长 **有国际 新聞報** 超級壓

395

区》区产政联联日目10.0 安美过口区 一个一样以外人下一个种人等人 政祖敬一张 了日内一个四里 平 医唇虫 紅中区下午 人由在文国际区 型打区面下打.3.01 

8日夕里降国(8一日) Erasure. 及司強壓在的目出 多無效 2 大百人 位郊安野海路上 **人玉巫巫马蒙** N. 对原数从外域 四个四世人工工工 下型,用道水 了叶盆入区 の一個で 川川田田田田 "及国国了一个国人人民国国际的 **对分分了了打型好到了** 医 年 女 冬 甲 冬 平 女 日 四 

397

門外的一個一個一個 位在国际中一个全个国际区域 图1200年中中中国国际区域 為人類性質 \* 国际 医 四十日红。四十日红 20.6年到11日開節公司 点场海洋红地大陆 新 江山山县四十八江河湖山 THY THE THE PARTY THE PAR 1414人村村任政王公子 **本公司国际国际** 15 四日 医外外



0.

图本茶业业

THE POT THE

产的作家

邢 南 卧—

ATT AME

福賀江 77

区村今群人村内

周本

**网络阿拉尔斯** 

R片目M下

2000 A M M A M A S

图智

398 11四平江区区中入11四四十四四十四四十四四一 今日的一场打成的世界工程大战冷里到一楼里了 因在國門中在內門理學的工作工具可以 四年四四年四日中国中国中国中国中国 。可含了其人国人国人国人国人民人民会员国 文章 以前人员 <u>多时人</u>的一种 医人种人 医型 计过程用用记录 四级 日经中国的政党区的 以供库及文型ALLAX中心。 1 **然的成为四年五月月日1** 14 尺 区,此四年即下日 解 題 下 空 的 写 四 双 写 四 以 夕 识 ~ 財政主義 自国理库《》 15 Lo. E. № 1/4 数以及是效数 江水山区日本日外江 R. 人出國共工工包角開建四年月 即为日本四个一种一个四十四日十四日 阿阿阿伯國際 25 了叶长放文从《西海》第777年日日今日7 为位 FYFIFI 通過「UT 因中国 T THI THE WAY TO THE DILLOGRAPHY. 四個星門在內世界中的一個一個一個一個一個 多一茶多种种致存留即图 06

科区对社 TYPOLOGY 15番片草— TH 日 国园 国国际过程 1 拉岸鎮空 拉足群 內 每年下级 经分图 英人三女 古界 公司 がなるが 401 / 图刊中外圆圈。 安生加到到上去村江 女性的女姐 拱下 田里母不良母用不 成区区全事 经每年日时候

402

教教教品胜多区

西女女母祖

吸小風險川萬啊!! **业型的国际公共** 四一四十二四 四十二四 农图下型图印图 **交鱼及四类肉中国下针冠**到7 5

399

区四国外处门直然了

鄉田平命

四世二世帝江区一日,唯 0 角夕日〉红色 阿安公安区区各种国

D.E.T 国群性 险 4 公子道



403

0.上四女叶子 好及在第二0.0

404

国的国际国际国际区域

405

106

医野女鱼 四甲甲甲甲



0.11日内对了四种个数型工工成数多种区 路空四三年李上四生路出上 。对自己一个一个人及了一个人的 今区1个XIII 区中区园内中国 選挙を対しては関連を 为一口一个上 HIX 医 图 了 子 了 中 日 子 色 教校冬年以上 117个目,对于1 軍と文字をはく事 了四班位许许可以发生开开台 THE SHY SELTHING SERVICES 曾位編的 FY PUTY 经全年1 茶生/茶年好红姐园

408 🗸

医格女女母 母母母

一人工知证 及对多类的位置性 医一日 书。 **为了红梦上丛林里里里了多少**茶五 **斯科 智产 互居中 空 中 红 电平 加斯 网上上工** De Key 五野田母下交及 每日日 魯日 10 | 本人公司

面底移 彩紅 围 川 区 身 出 经发展过程的一个一种口压力的工程 国过一级 军 图 一种 **外科医型型性型性** 文字及《图》 一种文章 **密** 开 图 图 开 开 四 图 图 四人对西人区上国人区 本区 R. 图 校 女 大 中 校 下 校 中 校

410

一种 人名英格兰

那个上土面的四种。 全国一个工厂工厂工厂工厂 西山南南南西山山 其上世级密密的上社 ○下国内及因及 新 中心區區一次田田 THE PRITTED WHIT 存下谷 体肝平区即 图。" 石田 今日 五日 今日 日日

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